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THE BETTER WAY

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CONTENTS:

First Page...Synopsis of Lecture giver Though the Guides of Mrs. A. M. Glading Before the Union Society of Spiritualists

of Cincinnati.

BECOND PAGE—Home Circles—Mediumspip—
The Paychog aph, by Hudson Tuttle; The Population of Hell: Experience with Mediums, by H. H. Warner; We Grow in the Sun, but Birerginen in the Storin, poem, by Eliza Lamb Mariy; Over the Housetops, concluded; A Pleaning Criticism, by Lyman C. How; Criticism, by Dr. H. H. Brigham.

THIRD PAGE-The Wonders of an Egg, by C. G. Helieberg: Is Spirit Matter, by Allie Lindssy Lynch; Reinerkable Rivers; The Muiuai Aspect of Truth; Printing and Paper in Egypt; Advs.

FOURTH PAGE - Editori-le: Stray Thoughts; Love; The Fate of all Religion; Nature's Mirror; Jesus in the Post Offic; Organiza-tion; The Outlook; "Love Ye One Anoth-er;" To Lequirete: Special Notice; No More Stamps, Please; Literary; Aucient Bridges in China.

FIFTH PAGE - Correspondence; Briefs and Personnes; The Perfect Harmony; Adva. Sixth Pagk-Ladies Department: The Little
White Hearse, po-m, by Elia Wheeler
Wilcox; Alice and Phoebe Cary, by J. B.
W; Pretty and Tol-worn Hands; Cleaning Windows; A Horribie Blunder; Hints
to Housekeepens; Spiritualist Meetings;
Advertisements.

SEVENTH PAGE-Youth's Department: Some of the Foreign Capitals, in rhyme; Spectrum Analysis; Thermometers; Facts Concerning Whales; The Driver Ants; Brooklyn Bridge; Test of Chtz nship; Let 'em Rap, by J. W. Denni; The Immortality of the Soul, by Mrs. H. S. Austin; Advertisements.

Eighth Page - Wells and Bundy; A Marve ous Cure; "Out of the Abundance of the Realt the Mouth Speaketh; Advis.

THE ROSTRUM.

THE DUTIES OF MANKIND.

Discources by Mrs. A. M. Glading before the Cincinnati Society of Union Spiritualists, Sunday, December 29th, 1889. Specially Reported for the Better Way.

MORNING LECTURE.

As I take that thought this morning it seems as if I am part of the humau family. I shall take my place upon the arena of active, every day life.

Human faults and human experi ences, the transition that I have passed through which we call death has enabled me to present a few of the varied experiences in life here in the epirit land. Let me mingle with you once more through the instrumentality of our medium, and give you the benefit of my knowledge realized by that happy condition of immortality.

Much of the blind superstition, many of the unpleasant environments in your earthly life, might be dispensed with could one and all realize that upon them alone must fall the mantle of love, unity, peace and harmony. How many women there are who are responsible for the follies committed by the little belpless children God has entrusted to their care.

The simplicity of the little ones naturally causes them to take on the con- your tired, world-wearled body than ditions, follow the example, and act as their mothers do. They will wear warm furs around their necks, while their wluds, and too often thus will they sow away from earthly parents, and leaves the aching hearts desolute when all is over of the labor of love for their little ones. I am surprised, sometimes, to hear such parents deploring their loss timely end, than themselves.

How foolish to lay the burden of their they and their ignorance alone were at

The errors in the every day life of the parents affect the mental and physical ion with the dear ones. condition of their children. So that the father who is addicted to the dreadful habit of free use of tobacco, surrounded and is irritable and unmanly, setting ence. this deplorable example constantly before the little toys of his home circle,

cupying, instead of being noble, useful, ageous teachings. refloed and manly men. These are joy from, lies cold in the embrace of death before you.

For your care, love, or neglect of these to Him, who counts the hair of your plainingly, out of their proper condihead, and not even a sparrow shall fall tion; we often meet them on the street, add new experiences and knowledge. the earthly home, but is always present stantly, and then I felt just as well as without his notice.

that God Intended above all other oblihas caused you to be morbld, morose, or sad, pray resolve now to be better your hearts, and the sustaining love of your spir.t friends around and about eunahine.

How much happier, stronger and betupon them falls the mantle of love, and May we help such wherever they are. in their hands rests the key that un locks the door that leads to perfect contentment here and foretells of life everlasting among the loved ones who have gone before to prepare a way for them. If man, who is so sensitive to the varied influences and environments of life, would but allow his light to shine, make the most possible of the gifts he ls so bountifully blessed with, control the harsher, coarser part of self, let love and self respect guide him in his daily his friends to lead purer lives in imital your patience so long. tion of his glorious achievements and teachings.

for houor, position and success, would with here. You should forget your stop and ask themselves what they per | wounded side and return good for evil, chance are doing to help some fallen practicing the holy teachings of one brother, who, in the journey of life, has who taught us by his noble life totottered and fallen by the wayside, "Love one another." then might be learn to do unto others as he would have them do unto him.

O! my dear friends, be charitable, true and earnest; resolve to live from this day and hour nobler, purer lives, feeling that a host of dear ones, once dwellers in a poor mortal body, have done away with the sorrows and sufferings of an earthly state of exists. ce, and are bright spirits in the angel world, beckoning you to come up higher, and preparing a more brautiful home for

any earthly abode can ever be. If we would all be in rapport with our epirit friends, come under their gentle knees are uncovered, unprotected, and loving influence more, how much gladness, peace and hearty good cheer nearly bare, exposed to the bitter better would be our race, when run ringing out with the dying year, usherhere, and brighter the angel home on ing in the new year of promise. Oh! the seeds of a disease that takes them high; happy and blest they are who "learn to labor and to wait."

Then will come a clear conception of the duties man owes to man, in an har monlous brotherhood, children of truth, guide and keep us by thy loving care honor and progression, equipped for the as if another were to blame, for the un- battle of life, gloriously earning the and watchfulness over us all foreverdistinction and position God intended more. for him, and at length wearing the grief upon their Heavenly Father when crown, in a peaceful, heavenly home, reunited with the loved ones who have tiful poem entitled: "If I should die preceded him across the River into the to-night. (There was not a murmur realm of love, light and holy commun-

and physical condition of children of ested friends accompanied them to hear sin, ungoverned their temper, unruly the earnest discourse and be benefitted by unpleasant influences, associations, their actions, and unhappy their exist-

and religious sentiment is the outpour speakers who discourse to us from may not hope to have these same childing of the human heart. It springs month to month.)

dren escape from falling into the horri- forth in a rich flow of noble deeds, lov-

Verily is every child endowed by some of the duties, responsibilities and the Creator with the spark of holy What greater tak will you have to or dimly, as we follow the teachings, perform, when, after the flowers have and fulfill the promise made in our bud of promise, and all that was once genuine Christian workers for the wel our race.

Think how many poor women there are out on the broad highway of life, blossoms are you to render an account toiling hopelessly, struggling uncompale, baggard and careworn, the cheeks Oh! dear friends, awake to the ever sunken, there is no glow of eparkling day have a duty to perform, and one that every person within the sound of God's glorious harvest my voice would resolve now to help gations of life, the hollest, purest and suffering sister members of one earthly blest. If sorrow, anger, or separation family, raise the weakened, oppressed and down trodden. There are reasons for those lines of care, a solution of the life again with the love of humanity in sunken; the eye haggard and dim. All memories afford us an opportunity heart. leading to the premature death of the to recall the blessings which we have possessor, and early blight, which she you, to comfort, strengtoen and keep is carrying on, by disobeying the laws ity, as well as those of prosperity and others fill an early grave, in their young womanhood, from partaking of unsuitable food, breathing impure air, ter developed might the children of living contrary to the purer and better earth become if all would but realize impulses of their womanly nature. field of labor, are as dear to us now as,

> If man and wife, who are mutually helped by each other's characteristics and developments, would strive to grow intellectually, morally and spiritually, then we would, indeed, have a well rounded out character in our chil

By the acts of loving harmony, should even the least of these, find that blessed peace and joy which comes alone to them who love the right for that is dying. justice sake, and are conscientious in associations with his fellowmen, how the discharge of their duties. Pray you, white and beautiful, but a single error perience of the son. We occupy places as to what her name was and when she much better would the world be to day learn to forgive and forget those who will blacken and deface the leaves, to night that will be filled by strangers went over. She pissed to spirit land -benefitted by his example, and cause have wounded your spirit and tried which time nor eternity cannot erase. to-morrow, or a year hence. We can ten years before I was born, and yet

S rive to make the future happier than the nest has been, and brighten cold embrace of death. If such men, strugg'ing in the world the lives of all God has surrounded you

THE CLOSING YEAR. EVENING LECTURE.

"Our Father who ar't in heaven" has been lisped from many tongues to-day, from pulpit and home circles.

On, thou divine lufinite Father of Love! Eless us, thy children. Draw thou nearer unto us, and may

we all realize that thou ar't our Father

and our Mother, God of Love.

May the harp of goodness, purity and love pour out a rich strain of voluptuous music, a balm to our suffering, and delight to the weary and oppressed of thy children. May we hear the notes of let the music reverberate upon our sensitive ears until we shall be filled with the heavenly strains from the spirits of thy loved ones gathered home. Make us strong when we are weak, guard,

The speaker delighted her magnificent audience by next reading a beauthroughout the entire audience, every seat was occupied with our most intelli-How dwarfed must be the mental gent members, and many of their interby the excellent tests or psychometric readings. Mrs. Glading is one of our The precept and practice of all holy great favorites among the many gifted

ble pitfalls he is at this present time oc ling words and religious and truly cour- through have been years of activity, come we will realize more victories than I sat up with just a few nights before, and in them has the grand truth of our in those gone by. Looking back to the and said that she had something to tell religion grown and spread broadcast better days, when, perhaps in the long me, and it made me raise my arms up over this country. Bringing us to the ago, we had our loved ones with us al- towards the window where she was examples for your earthly charges, light, religious fire, that burns brightly subject upon which we speak to night, ways, we imagined that much of the laid out, and something seemed to put "The Closing Year." The year just sunshine was gone out of our homes, the words in my mouth and force me to passed has been one of unusual growth and yet we are aware of the blessed faded away from your once happy saviour's birth, life and death for us, in the bellef, investigation, and free truth that they are not dead, but simply could not hold still. There were some home, the leaves are withered on the his children. May we all live and be thought of modern Spiritualism. When gone before us, have not left us here, but friends with us that were Spiritualism. the angels shall turn back the pages of they ever hover near, and in many and my husband said to them: "What so bright, and you anticipated so much fare of humanity and the progress of history may the year 1880 have many ways make us feel their loving pres of the brightest and best principles of ence. our faith, and therein be recorded the The writing mediums, with slate and little girl with my sisters. Well, they progress of our doctrines. When the few more days shall have passed that heart-broken parent of earth, that the spirits please leave her for to night; she remain of the closing year, may they dearly loved child has not left them or will come again;" and it left me in-May the dawn of 1890 come with its as a ministering angel, one of God's re ever. The next circle night came, and outspread wings of hope and promise, deemed and loved. She daily visits her I was eager to go to know what it was abiding consciousness that you of to- beauty or robust health. Oh! would bringing rich fruits to be garnered in abode, which she only left a little in ad- she wanted to tell me. We had not sat

As we take a retrospective glance family. over the years passed through, of enjoyed as individuals, and thank our pathways in life.

Their memories and the record of their experience, who have passed out lead us to another part of our career. of our scale of existence into the broader when in daily association with us, we walked by their eide, hand in hand, upon the earth plane.

As I look into the faces of many here of men gradually nearing the border ah very soon, their actions, whether to talk of the play. good and pure, or wicked and vile, shall all be written upon the page of the year

O, pray do not blot the page. It is so May it not be that ere another new year not again retrace the steps of our early is born some will be wrapped in the pilgrimage. We are journeying on to a

Then comes the transformation, the entering into the spirit world to advance and grow by the laws of progres-

A time that ought to be celebrated in the year above all others is the birth of Modern Spiritualism. Let there be a reunion among your people when the anniversary of the first little rap shall be noted among you. Do not allow anything to interfere with the observing of last night that she was kept; the next

We are to cherish within our ranks the blest objects of these ministering angels, the instruments through which were not. I was one of the worst skep- to be the truth. angel friends are enabled to speak to ties ever was. I had a perfect horror of the loved of earth.

May those who are among us during welcomed, surrounded by happy faces, and strengthened by dally association with us in this their field of labor, bringing young converts to the beautiful philosophy of spirit communion.

of the Fox sisters has been read of by persons from the far west to the dissouth, and carried again to the rocky marching onward and upward, achievmany of the petty annoyances that in the early part of the present year seemed to threaten danger to us. But rarely does the truth prevail. We

bave surmounted difficulties, and stand to day upon the brink of another year of glorious achievement. Then there are some darker pages, as well as those the street (but what it was I am not of promise, in our history. We have prepared to say) something said to me that ever lived Who was he? The every reason to hope that the future as plain as if I heard it from mortal lips undertaker.

The years which we have passed will be brighter, and in the year to and I know it came from the friend that

pencil record the message of love to the came up to me and said, "won't the vance of the other members of her in the circle long when I seemed to

Some who were here a year ago, to- and said that I was. There was not a achievement, in our labor of truth, we night sleep in yonder graveyard. But pulse beating and my heart seemed to realize how bountiful are the mercles of the year is dying, as it is about to stop, and it frightened my husband; he God, and the good that is sure to come breathe its last breath, some of the thought I was dead, but there was a men and women, take up the burden of problem as to why the form is bent and to all who obey his commands. Our sweetest memories it may bring to the dear friend there that was a Spiritualist.

strive to live in one secord with the bet- came to I could see and feel the pres-Heavenly Father for his living care ter promptings of our hearts, and obey ence of the departed. I had made a reyou in the days of stilliction and advers- of health that govern her being. While over us, in our journey over rugged the dictations of the spirit friends, quest, when I first went, if there was whose guarding care is ever present to anything in it, that the first one that I help and to bless. The new year will should see should be a little nephew

bent with the weight of years, the forms amid vapors and clouds falling between land, I am reminded that perhaps soon, the lights are out, and they return home plain as day) "You are one of the

> But they cannot again replace or rewith our dark or brilliant past. The experience of the father is rarely the exloved ones in our Father's kingdom.

Written for The Better Way.

SPIRITUALIST.

BY MRS. E. T. ALLYN. It was three years ago this last Sep

tember my husband and myself were called upon to sit up with a neighbor's wife that had passed away. It was the these events in our history and belief. day all that was mortal of that friend hearing even a word sp ken about it. Well, that night one of their little girls, the year that is about to commence be about eleven years old, was taken with one of her arms shaken so she could not Persia borders the gulf of the same hold it still, and they made up their minds that there were spirits working the months of July and August the around her. So when we got there they thermometer has been known not to gave her a slate and a pencil to see if fall lower than 100° night or day, and We owe much to the past, and appresshe could write, but she could not. But too often run up as high as 128° in the clate the progress we have made in our by this time she commenced to see and afternoon. At Bahrin, in the center of wide range of territory. The little rap describe those who had gone over, and the torrid part of the torrid beit, as said her mother was there and request- though it was nature's intention to ed that they should hold circles and taut shores of the ocean and the sunny that we should attend them. Well, as we saw no harm that night (but let it be deep, yet a companatively numerous shores of New England. All over our understood we thought there was noth- population contrive to live there, thanks broad land are circles in the homes of ing good in it) so we said we would go our most refined and intelligent people and investigate for ourselves, and if we -proving to us clearly that we are saw anything that was not right we would go no more. Sunday night came, ing much of good, and overcoming and we went to the circle. It was the first time I had ever sat in a circle, and I had never seen a medium in my life. Well, I can't tell how I felt, but I shook so I could not hold still, and I had such a queer sensation; I did not see any. ting it e first night, but after the first tcircle was broke and we were out on

say "yee, I will come again," and yet I will we do; I don't want to take her in the house like this." We had left our sink away and I thought I was dying and she said to him, "Have no fear, the And, as we usher in 1890, let us spirits will take care of her." When I that passed away very auddenly. I Until the year 1880 has been filled on did see him, and so plain that I reached every page, recording the happy exper out my arms to take him up, but he iences, the year of much good and new smiled and seemed to step back, and developments, strive to finish the last then something seemed to make me lesson of its history with something bet- break the circle and get up and take me tor than has been written for you before, in the parlor and across the room to the and then to allo away in the dim neet window where this friend had been to-night, see the white hair of old age and then to silp away in the dim past, aid out, and it was as dark as it could be in there, and this was what she like a curtain in the theatre when wanted to tell me (I heard her say it as blessed; you will yet wear a golden crown." I did not know what she crown." I did not know what she meant by that, but supposed she meant peat the drama of life that is mingled if I gave myself up to the gift that had been given me. And the third circle that I sat in my Iodian control came and answered all questions asked her when I saw and got names of thos that I never knew existed, I was bound not to give up, but I had to. And now haven of rest to be reunited with our I never shall cease to bless the day that I found out Spiritualism to be the truth, for my husband is as strong a Spiritualist as I am myself, and it has made a happy home for us, for he drank, and HOW I BECAME A MEDIUM AND A excessively, too. His mother came to him (she passed away when he was a child two years of age) and he asked her if she was happy, and she said she was, only when she saw her boy tippling up the wine cup, and she begged of him to drink no more, and she said if he would only try she would help him; she would take away the appetite for it, and she did. He has not taken a drink of anything intoxicating for was laid away. They were Spiritualists three years, and cannot bear it in any way. So I say I shall never cease to and had been for many years, and we bless the day that I found Spiritualism

The Hottest Spot on Earth.

The hottest region on the earth is on the southwestern coast of Persia, where name. For forty consecutive days in make the region as unbearable as possible, no water can be obtained from digging wells 100, 200 and even 500 feet to copious springs, which break from the bottom of the gulf more than a mile from shore. The water from these springs is obtained by divers, who dive to the bottom and fill goatskin bags with the cooling liquid and sell it for a living. The source of these submarine fountains is thought to be in the green hill of O-man, some 500 or 600 miles away.—Boston Herald.

Fred-I say, Chet, what would you think of a man who buried two children in the morning and went to a horse race in the af ernoon? Chet-I should think that he was the worst cuss

BY HUDSON TUTTLE.

A friend, who has been for years materialist, having become so from reaction against his early church training. writes me asking to be recommended to the best public medium, as he wishes to thoroughly investigate the subject. Now, while I do not for a moment disparage the work of public mediums, if our friend and the thousands like him wishes to pursue a satisfactory investigation, the best course is to form a family circle, or of a few earnest sympathetic friends. No startling results may be 'obtained at first, but if the seances are perseveringly continued, satisfactory manifestations will surely be gained. It ing interest enough in Spiritualism to sit in a circle, one will have a sufficient degree of sensitiveness to become medi- utterance

There is another side, equally if not more important—that of the spirit intelligences. I have observed that as those who have no near and dear friends on the other side, have less inof some one dear to them, and often perfect control. hecome highly receptive. Our desires must be met with reciprocal favor on the other side. For a time after be reavement, our grief crowds our spiritual eight, and shute out from our longing eyes every glimpse of heaven. But when our hearts become patient to the aill c the new existence our loved ones have entered. If they exist, we want to hear have the same earnest desire to make their presence known, and their intense spiritual sensitiveness is lacerated by our moans and tears. If they are furnished the least opportunity they will improve it to the utmost, and hence it becomes almost a duty on our part to furnish the requisite conditions. It is probable that our desire at such times is intensified by impressions from the spirit friends thus interested.

How shall a circle be formed? If there is any place in the world

where the departed wish to come it is to the old home; to the table aroun i which the family have so often gathered. There they become en rapport with the conditions of the old earth life, and revive the delights of memory by the familiar scences.

A few friends carefully selected should form the circle. Taey should hold the seances at regular intervals, and there should be an exmest, cheerful spirit.

A course of reading on spiritual sub jects, with singing should proceed each seance Tue seauce should be confided to an hour, or an hour and a half at the most. Even when no communications have been received, a feeling of barmois sure to be obtained.

When indications of mediumship first appear, there should be no effort to force the manifestations in any direction. The awakening of curlosity, or eagerness of desire at this moment, often destroys the conditions on which the manifestations depend, and several seances are necessary to retrieve the loss. Especially harmful is the asking of what are called test questions at this time. Almost the first thought after some evidence of an unknown force is manifested, is to identify it by personal or test queries. This disposition cannot be criticised, for it is right that we "prove the spirits," and satisfy ourselves. But it is far better to do this after the conditions are firmly are all new to them and difficult to Ad manage.

If questions be asked under such circumstances, the probability is that they will not be correctly answered, especially if the answer involve names and Adam's time to Christ was 4 000 years, dates, and if not correct, the antago nism of doubt is at once awakened, and succeeding questions continue to be answered with continuing inaccuracy, erations, or 3,000,000,000, pass away in Instead of seeking tests, or by questions each century. Forty centuries, thereto lead the control, it is best to remain fore, consigned 120,000 000,000 of men to passive, and receive whatever the communicating spirits are enabled by the are there now. In the 1,000 years that conditions furnished to give. After a have elapsed since the birth of Christ time, when the means are established, 57,000 000,000 more of human beings eagerness of curiosity on the part of the circle has abated, and the spirit friends have perfected themselves in the use of the forces employed, such questions, any than eighteen thousand millions. and all questions may be indifferently asked, without fear of an erroneous anawer giving rise to inharmony.

A slight degree of sensitiveness, correctly cultivated by a sympathetic circle will develop rare qualities under the constant efforts of spirit friends to perfect the means of communication. Their endeavors to affect this may be illusalike, when one is played upon, the other will respond note for note, as millions.-N. Y. Sun.

though touched by luvisible fingers. The first may be likened to the spirit communicating, the other to a medium, perfectly en rapport, or in har-

If, however, the two instruments are not attuned in accord, when the first is played upon, there will be no response from the other. It is no longer a medi. of a test. um. But if there are movable bridges under its strings, every vibration of the first, although not meeting with audible response, will tend to move the bridges forward, and if the first continue, the bridges will be moved until the strings are brought to the proper lengths, and then suddenly the slient instrument will repeat the notes of the first. There will be discords, for some of the strings will be brought into har is certain that among six persons have mony before the others, and perhaps only after a long period of inharmonly ous sounds will all be brought into ac cord, and the full, sweet voice flud The parallel of this illustra tion with the development of the sens ifive, is most expressive and beautiful The object of the circle is to furnish the es-ential conditions whereby the communicating spirit may bring the media rule, without scarcely an exception, um into harmony with itself sufficiently so that he may receive thought impres slon; to become controlled, to write, friends on the other side, have less in-terest, and find great difficulty in re-liarities of organization. This object ceiving satisfactory communications, if can be gained only by repeated efforts they receive any at all. While con-versely those who previously had no in-versely those who previously had no interest, became intensely so at the death | be rightly directed will give place to

Since the psycograph was advertised In THE BETTER WAY several have written me about its usefulness. I regard it as highly useful in the circle, but it is not a machine that will turn out messages under any and all conditions, and those who expect that it will do so will be disappointed. It was suggested by the dial employed by Prof. tion, there rises a longing to know of Robert Hare in the brilliant series of experiments he made in the early days Spiritudism. Tae little disc with from them. Ab, if they exist? They the complicated arrangement of tiltingboards or tables, cords and pulleys employed by him, but the end gained i-The force required to turn this little table or disc is reduced to the least possible limits by anti-friction hearings, and hence a less degree of me diumship is required. It requires less force to revolve the disc, and thus point out the letters on the circular alphabet than to write with the planchette, and experience has shown that this can be dong more accurately and with wonderful rapidity. When used in a circle it serves to concentrate the attention, which of itself is important, and its merages have an accuracy when the instrument moves successfully rarely o herwise ob ained. Yet it should be regarded only as a means, and usually several seauces must be given before there are indications of suncess, the wame as it is with the forming of a'l new

A lady in California wrote me that she sat alone at the psychograph and it almost immediately began giving ber messages. After a week it told her to write, and now she has laid it aside, havng become a writing medium. She was highly sensitive and the instrument revealed to ber the fact.

Capt. D. B. Edwards, of Orient, N. Y. placed one in the hands of a lady friend and received a message from a loved daughter who had recently passed to spirit life. It seems she had not made full arrangements, as she desired before ny and spiritual growth will be felt by the many keepsakes, it files and gar such meetings, and if continued success | men's that were hers, and named the frieuds she wished them given to. A the medium knew little or nothing about these gifts, the message was over

wh-loing in its evidence of identity. I might proceed to almost any length with such examples, and I might intro duce others of an opposite character, when no circle was formed, or no pro longed effort made, or the conditions of mediumship did not exist, nor was it possible to produce them. Of course in such cases there was failure and disappointment.

In closing, I would emphatically en dorse the articles that have appeared recently on the value of the Home Circle, and the necessity of maintaining it by all who desire to understand Spiritu alism at its highest and best.

The Population of Hell.

In round numbers the earth has : population of 1,300,000,000, of whom as usual. established, for at first the difficulties 300 000,000 are professed Christians, the under which the communicating spirits other 1,000 000,000 being Mohammedlabor are very great, as it may be and ans, Buddhists, Jews, pagans, and heaprobably is, the first time they have then. The whole race was condemned ever essayed to manifest, and the means to eternal punishment for the sin of Tuis was the fall of man, from which there was and is no redemption save through the death of Christ.

Biblical chronology gives the earth a period of about 6 000 years. From during which period no human souls were saved. The population may then have averaged 1,000 000,000. Three geneternal fire, and, for all we know, they nave lived and died. If all the Christians nominal and real, who have ever lived on the face of the earth have been Now, if we deduct this latter number from the grand total of one hundred and seventy-seven thousand millions, we find one hundred and fifty nine thousand millions of souls who are suffering the torments of hell fire, as against the eighteen thousand millions who have escaped. But this is not the whole truth. Nobody believes that more than ten per cent, of the professed Christians are saved. Calvinists themselves say trated by two musical instruments that the elect are few. If this is a fact placed side by side. If both be attuned heaven contains but eighteen hundred I should have to believe on such testi-

EXPERIENCES WITH MEDIUMS. BY HENRY IL WARNER

Since my arrival in Chicago I have had a very pleasant time, and have called socially on a number of the me dlums here, and in nearly every case have received something in the nature

One of the first, and, in fact, the first I called upon was Mrs. T. I. Hansen, 24 Bishop Court. Mr. H n en i quiet little lady who favorably impresses one at first eight. I had been seated but a few moments when others dropped in who were all strangers to me, being acquainted with the medium, however.

We sat around an ordinary wooden We sat around an ordinary wooden looked at him pretty clusely, and would table, and the raps began to come quite know him again if I should meet him distinctly. Names were spelt out, and the writer obtained a number of direct turned to see what became of him, when answers in response to questions asked mentally and the names of one or two out of a doorway and clapped a pair of friends. frlends.

The others present also received anwers in the same manner, and the me dium gave several names that were recognized, both orally and by automatic writing, and described a death scene for one gentleman very accurately. Those visiting Chic go will find Mrs. Hansen a lady in every sense of the word, and a good, true medium.

On Wednesday evening I attended a materializing seance, by Mrs. Carrie Sawyer, at 282 Madison street, and wit nessed some very good manifestations. I examined the rooms thoroughly, and am satisfied that there were no confederates concealed nor any possibility of introducing any, and I saw Mrs. Sawyer tled in the cabinet by a stout clothes line passed around her neck and tied, and then passed through holes in the cabinet and secured by a firm knot on the outside. I don't believe in tying mediums, and when requested in this case refused to, but I saw how the knots were tied by one less scrupulous than myself on that point. I did not recogn'ze the features of any form that ap peared, although I was called quite close and one shook hands outside the cabinet, but on this form going inside we all heard a carpenter shoving his plane over a board and shavings falling and in response to a mental question three raps came on the cabinet as if made by a mailet, and Maudie spoke up and said, "That is an uncle of yours and was a soldier, and dyed his whi-kers to get luto the army," thus establishing the identity by facts that I knew were unknown to any in the circle or to the medium, and then came one or two other tests of names for me from Mau die, the control. See said I must send Then the wise and thoughtful storm-king her respects to the editor of THE BETTER WAY, as she liked him vary much. He was a nice man to have in a circle.

Others present received tests of a like nature, and some recognized the faces when they were called up. These forms all came outside the cabinet, at least three feet away from the aperture or

Mr. Bourk had forgotten to remove one of the guitars from the top of the cabinet, and after a while the control, Elam Downer, took it down himself A lady came and stood in full view of all present, and holding the guitar out in the air by the head, tunes were played upon it, and then she retired and came again with both gultars, and wavlog them by the heads, swinging them after the fashion of Indian clubs, the most exquisite music was played in perfect time and harmony with the planist who played old familiar tunes.

Various other manifestations occurred, but owing to the low nervous condition of Mrs. Sawyer, who was worrylag in regard to her daughter, who is sick in New York, the munifestations were not as many nor as strong

The other two mediums I desire to speak of are Mrs. Stewart, a colored medium, whom I found present at a cir cle given at Mrs. Andrews, 520 Warren Avenue, on Saturday evening, and Mrs Laura De Kuevett, 87 South Morgan street, whom I called upon Monday

I desire to speak first of Mrs. Stewart. She is a colored medium, and as black as coal, but from her I received more names of my relatives than I ever recelved from any medium before. She came to where I sat in the circle and said, "You have a sister in spirit life whom you call Annie, and she passed out before you were born. In fact, she never lived in earth life, but passed away as soon as she was born. She was born two years and a half before yourself, and she stands by you," and then went on to describe her. She also described my mother's sister exactly as I have heard mother describe her many a time, and gave me her full name. An uncle, the husband of another sister of mother's, also gave his name, and then several other friends. Here was a person whom I knew nothing of, and of a race and color entirely opposite to my own, and a race generally looked down upon, who gave me more actual tests from my relatives in ten minutes than I ever received previously in four years. If I had not been a Spiritualist already,

well known East and West. She is their little boy, who did care a great now over reventy years old, but her in-rellect has not failed her in any way. the gave me a number of tests, a reading of my past life, and the names of about twenty five personal friends and acquaintances, whom I have met and known at various times. As I was parting from her she said "You will meet a suspicious looking man on the left side яв you go up the street, who will eye you closely, and you will do the same by him, but he will not molest you. I had been thinking of going up West Monroe street home, but in-tead went over to Madison, as it was bet er lighted and more traveled, and I thought, well, I won't meet the manthere anyway, but I had hardly turned the corner of Morgan and Madison streets, when on my left hand atout se tough a specimen of humanity se I have ever seen came directly toward me. an officer in citizen's clothes stepped eye and walked off with him. cursing I never heard before, and don' want to again.

Tuat is a little of the experiences I have had among the mediums of the city so far.

Mrs. Stewart lectures on the South Side at 340 Twenty-Seventh street, and many say she is an eloquent and logical speaker.
Miss S Thomas is a bright mulatto

lady, who lectures every Bunday eve ning and gives tests at Lodge II all, No 11 North Ada street. She is a well informed and educated woman, and her lectures under control are magnificent She uses the Bible as a demoustration of Spiritualism, and sh never makes a misquotation. She also gives daily sitting-, except Saturday and Sunday, at 891 West Madison street, and is crowded with custom from among the best classes in the city. She says that white people are better patrons of her than her own race. They will patronize a white medium in preference, although many colored people do come to her.

I close this now with best wishes for

prosperity and success of THE BETTER

Written for The Better Way.

We Grow in the Sun, but Strengthen in the Storm. BY ELIZA LAMB MARTYN.

When the breeze the fair rose kisses 'till its When the sly coquette young beauty has the old world at her feet,

When the valleys thrill with music from the robbins and the thrushes. And the cloudless arch of heaven and the verdant mountain meet.

When the old oak in the valley feels the warm sun's light caresses. And its green leaves dance and quiver in

the fragrant morning air, When the soil with dewdrops tender all the roots so lightly presses,

And the graceful vines' long tendrills float out careless, frail and fair.

knows his strengthening force is needed, And the fleet wind bears his edict and the tiny clouds expand. Till the azure vault of beaven hides its smil-

ing face, unheeded, And the sun reluctant presses his last kis

on lake and land. the mighty storm-king's power, how makes the strong oak tremble. And the tender vine clings closer to its

seamed and rugged breast, While the green leaves dancing wildly in vain efforts to dissemble.

And the modest lily strengthens as she How the tempest tries the fiber of the green

oaks' leafy branches. Just as souls of men are tested though their conflicts are unknown.

And the ones who stand the firmest, and the surest, and the staunchest, Are the brave unfinching spirits who faced wildest storms alone.

Though they bear the scars of battles and they stand with weapons broken, Though their brightest hopes forsook them yet 'twas better that they fought,

For the struggles they are stronger and God hand basset the token Of approval of their efforts whatsoever has brought.

Written for The Better Way. OVER THE HOUSETOPS. BY ALICE C. MALTHY, M. D. Article VII.

Oace more I sit here at my desk and look out over the housetops of the city. The charm of the Christmas season has visited these people whose homes I can invade with my curious glance; their faces are full of a new joyousness that is born of that sweet time. Love has triumphed over all other emotions tor a brief season in some hearts yet not in all, though many a selfish one has been by its magic touch beguited into self-forgetfulness.

I was going out for an errand the day after Christmas, and I heard a dimpled. faced little boy call joyously across the street to another:

"Say, Georgie, what did you get for Carlstmas?" And Georgie answered him with a voice full of pain and sad-

"We do not keep Christmas at our house." I wish you could have seen the bewildered look of amazement on the face of Georgie's questioner. I passed on out of hearing, but the little alism. scene set me thinking. I wondered why the parents of Georgie didn't keep Curistmas. How strange it is that the joyous sunshine of this year should have allowed such ice to form about a Christmas feast, and, therefore, to show

deal about it, of childhood's sweetest hours - robbed him of happiness he might just as well have had-robbed leaves a flaw for quibbles. In his book him of that which custom had made his own and of which they had no seems to regard as axiomatic, or as the right to rob bim. And I asked myself: revelation of experience which need no Is it best to progress towards proce, leaving the poetry of life behind us? Rather let us gather around our firesides on Christmas day and let the good cheer warm our hearts and make them more tender. Let us make it a day for laying saide old dogmas and taking up new truths, if you will, but In this state of negative repose there is don't let us rob our bavies of their own no manifestation of thought." Brother peculiar joy.

Nay, nay, let the Santa Claus of the future be rounder and joilier than ever; cannot prove. It may be difficult to let us harness more reindeers to his prove to those who have no access to sleigh. Let him marry and raise a big | the source from which Bro. Tuttledram family, each member with as big a so much wisdom. But can we dear rleigh as his own, so that all the world | the possibility of proof because we an of childhood may rejoice and be glad just now out of the area of facts. How that the season has conquered the does Brother Chase know that the apdarkness of ice and snow and the sun | thor cannot prove his statement? A.J. god of the harvest is born. Let us make this one of the golden resolutions of the future, and let us place it first of all on tions. the list of 1890, to see that the feasts of the olden time be remembered, though lts fasts be forgotten.

Yes, 1889 has winged its flight and pas-ed luto a dead justead of a living when opened to the spiritual Arcan issue. Never can we change it. Its acts, its follies, its heroi-ms, its joys and its sorrows, its smiles and its tears are the earth and that the earth is constant its own. Its experiences, as they have ly rolling upon its axis. Indeed then been unfolded to each human heart, are very vivid now, and looking back we say this, I will always remember plane; interpreters of his will. Materi that I can never forget; these treacherles I cannot forgive; the memory of all these will remain with me. It was so a year ago, even as it is now; yet ouly a sible. few experiences marked by some unus-ual violence, either of grief or joy, will outlive in our memory a short twelve

I look back over the past year to mark more deeply the good that it brought to me. Aye, I look back and lo! my eyes are filled with tears. 1889 marks a year that as long as I live will name a time of grief and pain in my if . One has gone forth from the hom circle upon a long journey To the "sum ner land?" you say. Yes, to a brig iter world. "Is it his gain?" Yes, so you tell me. "He is at rest," some one s.id. Kind letters came filled with all that could be said at such a time. But one I loved, my father, had passed out from my life, and "oh, the difference to me!" I cannot let the dead past bury its

dead. Can you? Do not the dear, dead faces of those you loved come back to g ze upon you at this time? And when you mark the passage of a dying year does not your neart respond to the old tender memories more strongly than before, and do you not almost hear the voices of father or mother, si-ter or friend, or perhaps listen to catch the pattering footfalls of the little child who

As it is with me so also is it with you. Somewhere the golden chain is broken, gap is here, one link is gone, a jewel less here, a tear the more, a joy the less and an aching heart. Aye, is it not life's hi-tory? the common destiny of all? Perhaps I ought not to weary with my recent grief, but from the fulness of the heart the lips will speak. Written for The Better Way.

Some time, when the year is older, I will meet with you again, and then perhaps I may be able to tell you of a strange circumstance connected with this grief; indeed, I had intended to tell you of it at this very time, but to speak so soon I found impossible; so some time, I say, when this year is older and my heart more brave, I will tell you of a strange warning that came to me, a picture as it were of his coming fate seen eleven mouths before my father passed away. And now I bid you once again good bye. A Happy New Year, too, that may not end, like mine, in tears. And many more than that, until your life being rounded out with its full completeness, brings the time when the golden links will bind once more the chain and the child will fold in a close embrace that parent who now has gone before; and the parent will, with a rapturous juy, clasp in his arms again that little child who died.

THE END

A PLEASING CRITICISM. To the Editor of The Better Way.

Some time ago I saw a review of Hud

son Tuttle's "Studies in the Outlying Fields of Psychite Science," by Hon. Warren Chase. It was temperately written and generally just; but from my standpoint it did not apply the high appreciation which the book deserves. There is so much wisdom and worth condensed in those juspired pages and all so impressively expressed, that I do not see how any student of Spiritualism can fail to be enthused and delighted with it. There are points, of course that remain in doubt. Proof that will satisfy all minds is difficult to apply to any occult problem; and the nature of proof varies according to the question involved and the standard of the investigator. Much that is clear and satisfactory to scientific Spiritualists is regarded as irrelevant and inapplicable by a class of minds who deal only with the crude analysis of superficial materi-

We are apt to judge them wrongly, too, because we measure from our standpoint, which cannot be criterion for them. It was said of Jesus that "he spake as one having authority." This parent's heart. No doubt these good is a characteristic of seers and highly people have found out that the birth of luspired mediums. Their source of evi-Jesus had nothing to do with the dence is not open to all, nor to many, command, "Overcome evil with good, and they may not be able to analyze it themselves. What they see and sense from us with other relics of barbarism a world, that cared nothing about it at themselves. What they see and sense millions, against a population to hell of one hundred and seventy five thousand the hundred and seventy five street, is a pioneer in the cause, and is Christmas superstition, they robbed demonstration to our dull enses or our be."

"carnal reason." B it Mr. Tuttle hem close to the line of scientific accuracy and logical consistency, and rarely he makes some statements which he inductive formula to establish. If a dispute the experience we are at the Take out the testimony of clairvoyance and many accepted facts are wanting

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On page 46, Bro. Tuttle, treating of sleep, says: "In perfect sleep, all the faculties of the mind are in repose. . . Chase challenges this statement, and says it is an assertiou that he (Tuttle) Davis testifies to the same fact on the evidence of his experience and observa-

Because he and Brother Tuttle have offered no other evidence does it follow that there is none? We know as little of the possibilities of the human mind that it is hardly safe to dogmatize in negation. It was once thought impossible to prove that the sun is larger than was no proof within the experience and observations of saints that all ther lives had been familiar with God's alists often assert that it is impossible to prove that there is any identity that sur. vives physical dissolution think their impossibility is quite impos

As Spiritualis's, profoundly impresse with the inextanustible resources of the psychic universe, we should be slow to deny the possibility of anything Brother Tuttle may have a fund of fact drawn from clairvoyant observation which may be competent to demonstrate that in perfect sleep the inind is ab olutely still and thoughtles. It is well to question all coubtful state ments, and call for more evidence; but to deny the possibility in advance h virtually to assume our own supremuy and barout all further evidence Broths Chase would not intentionally do this Probably no man would more gladly wellome any new truth, or abandon long cherished error, when fully convinced, than Warren Chase. And m man would more gladly see his own errors and renounce them than Bother Hadson Tuttle.

In this valuable book he has brough together a large variety of authentic experiences and extraordinary events bear ng upon the problem of huma life and destiny, and arrange I them in consecutive order and applied them to the solution of the most sublime and important subjects that can engage the mind of man. The whole being supplemented by his own experience au very interesting communication from the spirit world. Few books have mon merit and less defects than Hudsan Tuttle's "Studies in the Outlying Field of Psychic Science." It needs to be read and s'udied to appreciate it. It should be in every progressive home

LYMAN C. HOWE

Criticism.

Ought the erring to be criticised? That depends upon the motive that b prompting and the method that is enployed. No one can criticise the action of another without unfavorable result, unless it is done through the spirit of wisdom and love. The clearest percey tion is requisite, and the nicest judgment necessary, before one is equipped for such an office. By our criticism of others is own progress measured, and the moment we set ourselves up as criics, that moment do we display our own characters to the gaze of our best

Harsh and severe criticism reveals soul filled with hatred and envy, and hint at something darker in the badground. The very sins that are so at verely denounced are the ones that at clan.oring for expression, and so only prevented by conditions and dr cumstacces from so doing. Such criticism is based upon the love of the in itself, and its influence fosters and

strengthens it. There is another and milder form criticism which is not quite so vebment in its methods, or so pernicious its effect, yet it is bad enough, and pie ons the atmosphere wherever it exist This department is under the direct management of Mrs. Grundy, and M corps of assistants are all too numeros (lossly furnishes food for shallow mind and strengthens all the animal proper sities. Gossip and ignorance go has in hand, and envy, hatred, jealousy and lying are their companions.

The perfect law that governs eventually brings good out of ever method, no matter how hard and us wise it may be; and so such city cism as referred to above has, in the long run, worked out beneficial result

Human nature has improved; it is

growing wiser and better every year. R s not so harsh in its treatment of the erring, or so severe in its censure oriticisms. There is more of love in | methods than formerly, because more of wisdom has been woven into itself. With our present degree of develor ment that kind of criticism that love the good prompts, is perhaps justifiades but the time is coming when the we derstanding and practicing of Jar

Translated for The Better Way. The Wonders of an Egg. BY C. G. HELLERERG.

We open an egg and what do we see? thought-a trust. This yellow and the white contains all the chemical principles necessary to produce, blood, bone, nerves, brain, marrow, heart, lungs, circulating vessels, stomach, intestines, skin, feathers and all. To develop all this physically comes from the mother, because all life is a combustion, and all combustion gives The air is the great common reservoir of oxygen which the atmosphere furnishes. This air, which awakes life, fil trates through the small holes in the shell between the two thick films which adorn the interior of the shell, and it is this blister of oxygen which sustains it by absorp tion and respiration, because an egg lives water (H O) through the pores of the

In this fecundified egg one must not tound from the beginning in the embryo; where the limbs finally shall appear are at first to be found. Still more in the em-bryo are organs, the functions of which are unknown and are destined to disappear when others come forward.

The marrow of the spine appears at first as divided into two parts, situated one at the right and the other at the left of the center of the vertebra, forming lines of commences to circulate in apparently indefinite spaces, which later become ves-The origin of the heart is very simple, being only a little straight canal. Res and finally gives place to the true lung, which already functioned in the egg and which soon becomes so powerful that by will the shell is broken under pain of suffocation. This metamosphos's of the egg is deep and characteristic. The circula- a bank of fine sand, veiled in both its tion of the little animal begins by beginning coming and its going as the mystery of first a fish, afterwards a reptile and finally a bird; and these wonderful changes seem to be a synthesis of original forms in ascending progression. Translated from the French Dieu et la creation of Rene Caille at Paris.

Written for The Better Way. IS SPIRIT MATTER? BY ALLIE LINDSAY LYNCH.

spirit is like. I am after truth. I cannot mous action water has upon solid subyet grasp the idea of spirit without matter. stance is very well illustrated by two I was invited to discuss this subject with fold, in Derbyshire. Formed by the union Dr. Bliss's guide, so well known to the public as "The Little German Doctor"; short distance, and then turn in close tobut, owing to some hitch or mistake, my gether under the face of a hill range. Here they have made for themselves a opening paper was never given to the public. and the discussion is now off. I wish miles they flow underground, each mainthat two or more of our best reasoners taining its own complete individuality, unwould fully air their views through your columns. I would like to suggest Mr. C.

H. Murray who in an article published in their waters never intermingle is proved H. Murray, who, in an article published in the R. P. Journal in 1888, said: "The bethrown in where the rivers enter the until the control of the R. P. Journal in 1800, said: the best thrown in where the rivers effect the lief that spirit and matter are different, or derground passage again appears in the that spirit is something in its constitution separate river into which it has been essentially unlike matter, rests upon a ficers. When any medium's guides give uttion that has descended from our forefathterance to it they indicate that they belong to a past age and that their progress since transition has not been to the highest plane of thought."

C. H. Murray should, by all means, be pressed into cur literary ranks, Mr. Editor, for his pen sparkles with wisdom and truths our cause should not be deferred from receiving. I have looked in vain for mind has its correspondence in objective the past year and a half for anything from his pen. With him we should have as affirmatives, W. F. Peck, who said in his lecture, "The Science of Immortality," delivered at Cassadsga Lake Campmeeting, Aug. 11th, 1885 that, "If spirit is something it is material, and, as matter is lect called into play. Thus fed through indestructible, therefore spirit is indestruc-

hold that nothing can exist outside of ma- things, it becomes penetrative, and delves teriality, and as I believe spirit to exist, and the education be false to nature, the mind thus developed is unnatand to exist as matter, though in a very sublimated form, there is no difficulty in the way of my accepting the immortality of the soul or spirit.

Add to these thinkers the Hon. A. B. Richmond, who, in his book. Review of the Seybert Commissioners' Report," on page 60 says: "Have you no other conception of matter than as you see it in the it. It is a reality, an absolute truth to gross forms of the chemical elements man. Do you love beauty? Lo! has not

known to science? infancy. In her pathway of progress science has never yet and never will discover nothing as a substantive element. The very proposition involves absurdity. Other and varied forms of matter she will discover; but that impalpable thing, nothing, is as far beyond the reach of her investigations as it is of our conception. What, then, are spirit bodies? impalpable

nothings or etherealized matter?" Now, I think with these three logical minds that may care to respond in the negative, we might be able to settle this question that is of far more importance of mundane things. Still this knowledge than re-incarnation or mediums being controlled by Jesus Christ and the Virgin Mary. Please, Mr. Editor, let us hear from this request. The immateriality of spirlt takes away all the grandeur of Spiritualism for me and many others. I want mind. So he who drinks the most of nato be natural (though I am perfectly will-

REMARKABLE RIVERS. Among the world's many natural curiosities are several rivers, each of which has some positively unique characteristic. The yellow and the white (which is called In Algeria, for instance, there is a small albumen) and several protective films stream which the chemistry of Nature has around them: one very fine enveloping converted into true ink. It is formed by the yellow; another separating the white the junction of two small rivulets, one of into two parts; a third adorns the interior which is very strongly impregnated with of the shell, and, finally, the shell is iron, while the other, running through a pierced with a great number of very small large peat marsh, imbibes a great deal of holes, through which the exterior air with gallic acid. Letters have been written its oxygen penetrates, that will say life with this compound of iron and gallic acid There is no chick there yet, but a small which unite to form the little river. In being in a condition to develop will and Columbia there is a river so exceedingly sour to the taste that it has been very appropriately termed the Rio de Vinagre, or Vinegar river. The bitterness of the water is caused by an admixture of sulphuric acid. Many varities of fish abound in the large Orange river of South Africa and chemically two things are necessary: until the river passes through a rocky reair and 35 degrees of heat, C. The heat gion containing copper ores, below which the water is said to be poisonous and to kill the fish that venture into it. China's Sorrow is the name that has been given to the great Hoang Ho, which rises in the mountains of Thibet and follows a wonand is collected at the big end of the egg derfully circuitous channel for 3 500 miles to the sea. The waywardness of this mighty volume of water makes the river a source of constant anxiety and danger as all beings live by respiration, breathing to over 170,000,000 of people inhabitating the carbonic acid (C O2) and vapor of the central plain of Cuina. It is known to the central plain of China. It is known to have suddenly changed its course nine times, each time emptying its floods in a think that incubation makes visible an different direction, and sweeping towns torment him all the days of his life, and imperceptible chick possessing in an infin- and villages away in its irresistable course. prematurely hurl him again into the darktution, because the microscope can follow It has completely changed the physical and see the chick constitute itself little by character of a wide area, turning fertile little during the twenty one days needed for its formation. Nor is any organ which the chick shall have later to be shallow lakes on which nothing will sail. neither the form, regularity or place Millions of lives have been lost whenever it has opened its mouth, and the ablest engineers in the world have been baffled to prove the rule. So in spite of the Devil. discover a means of preventing these dis- God is supreme even in the falsest minds. astrous overflows. A very curious river is the Webbe Shebeyli, of East Africa, a deep and rapid stream abounding in fish and crocodiles. Flowing for hundreds of and false, save in the grave. There is no small points. The blood, at first colorless, miles through fertile lands the immense end to man's experiments, inventions and volume of water never reaches the sea. A little north of the equator the river loses itself in a desert region a few miles from spiration commences by affecting the the Indian Ocean. A still more remarka-small vessels, which soon disappear to be ble river, though a great deal smaller, is replaced by others, which also disappear that situated in the Mammoth Cave in Kentucky. It flows a distance of 300 feet beneath the earth's surface, between banks

water forty feet deep. Rolling on for about a quarter of a mile it dissappears in life itself. The River Lys on its entrance into Belgium dashes abruptly over a precipice and is lost to sight for nearly half a mile. The Meuse also has a subterranean course it has formed for itself, extending to a distance of six miles, while the River Dromme, in Normandy, on nearing the sea, plunges into a hole thirty-nine feet wide, known as the Pit of Soucy, from whence it never reappears, except in the I wish it could be settled as to what a to arise from the lost waters. The enorpassage through the solid earth, and for turown, when the strange streams of

about thirty feet apart and in a volume of

THE MUTUAL ASPECT OF TRUTH. BY F. B. DOWD.

Mind is everywhere. Intelligence is manifest in every object and every phenomena of nature. Every faculty of the nature. In fact mind is fed and built up by these things. The infant's first look is a little different to another on account of met by something having form, and by a the point of vision. Moreover error is lect called into play. Thus fed through sical nature nor in the senses, but in the the senses, as the body is fed by food, the mind. It is said that "the mind is natural," tible, consequently spirit is matter." the senses, as the body is fed by food, the Now I am a materialist, inasmuch as I mind soon grasps more than the form of spirit or essence of things. This is knowledge, and it is true to the man in his relation to objective nature. This civilizes the race by the multiplicity of wants and inventions. This knowledge never fails, there is nothing uncertain or false about man. Do you love beauty? Lo! has not this taste been fostered, and made in you "Scientific discoveries are but in their by gazing at beautiful things? Are you a painter? Behold the richest colors, the most gorgeous scenery, the most elaborate and complicated patterns are spread out before you! Look! work and grow into nature, you cannot exceed it. The most wonderful and perfect mechanism is displayed in all things, from a blade of grass up to the human form. The very air we breathe is alive with intelligence. Mind crusade, 1147, printed paper money was thus expanding makes room within for issued for the north of Syris, which, as it supporters of matter, backed against any thus expanding makes room within for is truth. All truth is of the mind, or in the Caliph of Bagdad was, so early as 794

truth of the truth of things. Truth is dis-

tilled from things, and the spirit thereof is

is its universe controlled by laws as inexorable as the laws governing physical things. It is the sun source of all the light we have, this light is the spirit we have extracted from things-truth. Truth is the life of everything that exists, for it is order; but falsehood is disorder, confusion, pain, disease, death. The little life we have is pleasurable in exact proportion to the amount of truth the mind perceives. All nature is truth, (because it is true,) 'till we come to man, here we find falsehood; not in his body but in his mind. Falsehood, disorder, sorrow, disease, crime etc. are created in the mind then? Yes, through education from darkness into light. For mind has no light till lighted by experience. Instinct is true to all its laws, but mind makes its own laws by habit, by experiments in darkness. For out of darkness comes every birth: As out of ignorance comes ever experiment. These habits produce disorder, or an action contrary to natural action which is (being less perfect than nature)the origin of falsehood, lies, untruth, pretense, hypocrisy, which descending (for the action is downward) into the body, vitiate the fluids thereof, and make untrue to natural laws the very bones and marrow of the human structure. The truth of nature struggles hard to restore order and harmony so far as she can do so without interfering with man's freedom. For God hath given man freedom; and out of this freedom hath man created Devils which ness from whence he came. The devil is only a habit, "the father of lies," disorder; truth is the basis, and substance, of every organization, physical and mental. In all the common affairs of life, aside from wo men and money, the rule is people are truthful. The exceptions to this, only

Motives of self-aggrandizement, gain, honor and power lead men astray. Thus led astray there is no limit to the nature habits; only as all downward action must stop at the center, extinction. Even the most hardened villian is in the great multitude of his speech and acts truthful, and in his secret soul truth upbraids him at all times when he is not excited. It is 'the still small voice." All nature is full of voices as well as sights. Open your spiritual eyes and ears, and see and hear things unutterable by mortal tongue and beyond power of description. The physical senses lead to this for they are the outgrowth of truth. Much is being said all a mistake. The senses are true, but our couclusions are at fault, our judgment is defective. Behold a rainbow! It is as true and as much of a fact as a railroad track or the Falls of Niagara. And yet it is said to be an illusion of the sight.

We see an object in the distance, but its size, weight and properties we cannot determine; and if we draw a conclusion it termine; and if we draw a conclusion it We see an object in the distance, but its will be generally erroneous. Not by reason of any defect, or delusion of the senses, but because the judgment is weak and defective, and does not extend to all the minutia that intervene, and environ the object seen. All sights seen, or sounds heard, are facts, and absolutely true to him who experiences; but the conclusions he may arrive at may be altogether erroneous. We see things only in part, and what we see is true, but when we see the whole we can comprehend a greater truth. To our limited vision the earth is comparatively flat, and we cannot shake the fact from our minds by any process whatever. But he who concludes that there is no other point of vision which will reveal its rotundity, will be mistaken. So it is best not to come to conclusions till the mind is enlarged enough to see

from every point of vision. Truth is revealed by littles; as the mind expands the view is enlarged, and larger truths may enter, but let no man say small things are erroneous. Truth to one man is mainly in conclusions. Thus, to him who thinks it will be clear that the false and untrue, the illusions, etc., are not in phybut this is a mistake. It is a natural result of education, or experience, as already exural, and weak in vital elements of truth and harmony .- Modern Thought.

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Conflict is the mate of progress.

The truly great know not of their great-

The road to happiness is one of painto peace, one of troubles or trials,

True greatness lies in what man does for his fellow beings-not for himself. Ambition for popularity simply, is of no value to the spirit.

By conquering your ill-feelings towards others you finally conquer them. Our psychological potency depends upon the control we have over self.

Do not refer to unpleasant themes or scenes in presence of the sick or sensitive, for they too readily take on the conditions connected with them, and suffer more or less in consequence.

Love your enemies-it wards off detrimental psychological influence coming from them. By hating them you put yourself on a level with them and attract their influences-like attracting like.

There is a wide difference between the weak and the unworthy. We may have charity for the former, while the latter would scorn it. One seeks sympathy or forgiveness while the other wants the cash

It is better to be a dimly burning taper and enabled to light a path forever than to be a flash light or a meteor that burns but utter darkness or oblivion. Modesty lives forever.

When reading a paragraph, and it strikes home, don't become aggravated over it, but try and find the cause. It leads to light on self, and is the only method of freeing ourselves from human weaknesses or deficiencies.

Selfish actions attract selfish spirits who make out of us by absorption (with acin the form of money, reputation or light.

Orthodoxy teaches that future happiness depends upon what we believe. Spiritualism like original Christianity teaches that faith is naught without deeds. In other words, happiness in the next life depends upon what we do-not simply what we believe.

Do not guage the whole of life or Spiritualism by what your spirits say or think You are but an atom in the universe and represent but that much of life-your spirit friends included, as like attracts like, and they are of the same calibre as you are.

It is difficult to make one who is governed by a passion to realize this fact. He will rather believe that his misery or discontent is due to some physical disorder, than that it is an effect of the controlling passion. Give it up, and both the mental agony and the imaginary physical ailment will vanish.

Modesty lends the spirit of man the strength necessary to tell the truth as it exists. Pride perverts it. Trials and disappointments makes him long for sympathy. This induces candor. And when he rises above even this desire, he reaches true mandood. The strong need no sympathy; do not fear to tell the plain truth. and withal, become unwittingly authorita-

When a man throws away a dozen of eggs because there is one bad among them, he is a pretty bad egg himself. So there are people who will discard all the good in a newspaper or a fellow being, because they happen to contain a fault or deficiencyor, if a brother mortal will forget all past kindnesses because of one moment's neglect for the benefit of some one else. People who are so touchy not only become a burden to themselves, but cause friends to avoid them, learing that some complaint is coming. How would you like to be censured for your faults? Or have you none? If not, you ought to be more charitable. But if you have, you ought to sweep before your own door first. I come one with her and be happy.

When spirits become noisy at your seances-so much so as to annoy you or your neighbors, you have a perfect right to demand better behavior from them. Treat them as you would mortals. If they will not desist close your circle with the firm determination that these same ones shall not come again. If you are spiritually or morally higher than they your desire will be granted. If not, a little introspection is in order.

As the love chord in man's nature is touched upon or unfolded, the mind expands to higher visions and the soul vibrates for loftier aspirations; and where all seemed dark and dreary, light beams with effulgent rays-unfolding the good in man and nature to the inner sight. Life takes a fairer view-a purer aspect, for as man himself becomes purified all else seems pure—as his heart vibrates with love all else seems loving-like reflecting

If anybody twits you about believing in spiritual manifestations just return the compliment by asking him whether he believes in those funny Bible stories. If he is a materialist and desires you to prove the truth of spirit return without the medium or the necessary conditions. ask him to prove to you that Jupiter has moons, under the same conditions. See if he can prove this without the mediumthe telescope-any more than you can prove spirit return without a medium.

For a medium to withdraw into seclusion and sulk because his one-sided theories or uncomformable teachings will not be accepted by publishers bespeaks of a selfish phase of conceit or contempt for somebody. This is by no means commendable for a Spiritualist, and far less for a medium-especially if the latter makes claim to any superiority hy boasting of "high controls." Our attending spirits are no higher than what we are intellectually and morally, and when we claim a great character for our guide, we are boasting that we are his equal. The proof of the pudding is in the eating thereof. Prove your claims by superior power and wisdom over your fellow

The slightest token of affection or attention is of more value to some people than wealth or costly presents. Neglect is often more painful to bear than material losses, and to be forgotten leads many to despair. It may serve as a punishment to the vain or selfish, but is cruel when practiced on the undeceiving or humane worker. The ingrate is not considered here, for he condemns and forgets all past favors at the first opportunity, or when seeking an excuse for such, by being once overlooked. These deserve no sympathy or further notice, and should be left to with momentary brilliancy to pass into their own vain or selfish revellings. But the tender, kind hearted and sympathetic should always be gratified according to their desires, when in our power to do so. Nature repays proportionately; she is not ungrateful or unmindful of her dutieslove attracting love.

Dyspepsia is frequently caused by uncontrollable anger or hatred; liver troubles by excessive pleasure indulgences; and kidney disease by sensual passions. companying discontent, mockery, spiritual The first interferes with the proper circugnorance or darkness and confusion) that lation of the blood and produces indigeswhich we have deprived others of-whether tion; the second enervates the nerves and makes the liver torpid; while the latter robs the physical body of the vital energy centred in the kidneys. Every emotion or passion arising in the spirit operates through one or the other of the vital organs and affects them detrimentally in comparison to the excess or loss of vitality attending the indulgence or pleasure. Natural gratifications have a healthful effect and rejuvinate the organs. By his organic troubles man's sercret passions may be known, whether an effect of inheritance or otherwise. Asceticism though under the circumstances is commendable and aid in the outgrowth of the passion and consequent cure of the disease. All diseases arise similarly-thus temperance and morality are the best physicians or only radical healers. Drugs may alleviate temporarily, but not absolutely. Spirituality only leads to the latter,

> We should have no time to quarrel, for there are too many tears to be wiped away, too much anguish to be subdued, and much sympathy needed all around. Many go through life with tearful eyes, though unseen by others, lifting their hearts on high and wondering, though patiently, why they should be thus inflicted. Others denounce fate, but obey nevertheless, and, like the former, resp the reward of angels in the end. But there are rebellious ones who will not listen to the voice of nature, of law, of angel friends and draw upon themselves additional sorrows, trials or calamities, as the case may be or as ill-luck will have it. But all, the most depraved included, have their guardian spirits hovering near trying to impress or lead them right. But let those who are content, who have no sorrows or bread trials, remember those who have. We would find this world a vale of tears if we would but look deeper into human hearts or Into their homes, and none will ever regret the little sacrifices or sympathies extended in behalf of their fellow beings. Let charity dictate, generosity rule, for it attracts the light of angelic influence upon the pathway of the giver. Nature constantly gives, and is thus godlike. Be-

Love is the living principle of the uni

verse-polarity, gravity, force or growth, sensation, emotion, instinct, intuition, intelligence or conscious will -- the latter being its highest at ainment or unfoldment in mortal man and the stepping-stone to spiritual life. Passion so called is love taking a definite form in the human enti begins to bud, as it were, it is also the period where so-called evil or discord in man finds its birth. Not that love, or even passion must necessarily lead to it, but without It, there would be no evil either. Animals have no discords; but they have no conscious will either, Their's is but an instinctive form, governed by fear, anger, hunger or conjugal affection or affinity. Passion is the love principle coming to the surface and is commonly called reason. Conscious will expresses it more definitely and leads us better to an understanding of the origin of evil or discord. Passion is the love of a thing, a principle or a person. We unfold it by following out the desire or cause that is upon us. This is often called ambition. It may be to become wealthy or great (honored). Or it may be to gain the idol of one's affections and live for her alone. which naturally includes the family that follows. There is evil in neither one of these impulses. Man has a right to accumulate wealth if he works for it. He is probably best adapted for it. Without wealth there would be no great cities built, no bridges erected, no lines of traffic established, no factories founded, etc. And without money being concentrated there can be no wealth. Such men reach the so-called love-condition, the light of the spiritual, by deeds that benefit mankind in many practical ways. But when this passion is permitted to govern reason, or indulged selfishly, it perverts man's higher or better nature and places him in discord with the origin of life--God socalled. Or if he robs others of their earnings to enrich himself, or misapplies confidence by embezzlement, he entangles himself in spiritual darkness.

So, the man, ambivious for worldly honors, may pervert his intelligence, and in many ways as history gives examples of in the past and the newspapers of in the

To win the affections of a maiden and discard her is another mode of misapply. ing the love principle. Love perverted is selfishness, and selfishness is evil so-called or the root of many branches called evils or sins. They are all discords in the human entity which confl ct with nature and are the cause of misery instead of happiness in the world.

Man may indulge in his passions to his heart's filling if he does not impose on others in doing so, nor abuses confidence, nor does it at the sacrifice of his fellow men. In that respect it leads him to the light, as it were, the interior or divine na ture outgrowing the animal, and when this has been accomplished, he becomes another entity-a spiritual being so-called.

This is the love condition all are striving to reach. We attain it by the practice of love, by unfolding our love nature. If we pervert it by misuse we retard our growth, spiritually considered, and instead of becoming an immortal spirit after death of the body we find ourselves but a mortal spirit; i. e., earthbound with all the feelpassions (with probably accompanying discontent, misery or regrets) that mortals have, subjected to the same laws, influ-

ences, suffering, etc., besides. Passions materially or selfishly directed, bind the spirit to matter; spiritually or morally indulged, frees it and constitutes

happiness. Love in man is the same living principle that pervades the universe. It manifests itself through matter as the opening lines indicate-beginning in animal life with

The happy sensation which is expeother, is simply the inner consciousness acting for a positive or spiritual effect. sensualism so-called or selfishness. The peaceful condition that some experience in of the animal forces and is the transition towards the love condition reached through a combat with the animal forces. Mental force or the power felt within as courage, will, independence, determination etc., is the love condition reached through trials and sufferings or by the conquering of pride, conceit, vanity etc., and together they constitute the spirits that have power over matter-notably such that rule the destinies of men, nations, and planets when necessary—the latter of course only by consultation, direction and the will of powerful bands or armies of spirits, and whose united condition becomes one impulse, and in which state constitute a God

Every man is a miniature god- every woman an angel. One the positive and the other the negative power needed to represent the original God or life principle in nature. As God constitutes love in the macrocosm, the male and female elements constitute love individualized. Every soul is mated—the longing for companionship proving this from the animal up to the highest mortal being. Earthlife is a reflex of spirit life, and the latter a continuation of this. From love we came, unindivid- esty was economical management,

unlized and immersed in matter. To love we return by conquering that which is around us, or spiritualizing it. How, every individual must learn for himself. Do right as you best know how. Be true to yourself and those around you. Love attracts and selfishness repells. By the former we live in accord with the original, and at the close of this life we will find no ty, and while it is here where spiritual life difficulty in mating with it, and which will probably constitute the aim of life--

reaching out for love! THE FATE OF ALL RELIGION. The Jewish religion, at the time of the Christian innovation, was based on Intellectuality alone-so far as education was an art-but cold and materialistic as all religions must be that demand 'an eye for an eye" etc. A religion appealing more to the heart, the emotions, was a craving necessity, and this soul demand implanted a cause which was finally effectuated by a spiritualization of souls or spirits in embryo, bringing forth mediumistic children or earth beings. John the Baptist being one of the first, prophesied the coming revelations or the new religious era, of which we have a pseudo record in the form of the Bible with Jesus of Nazareth as the principle actor or leader. Whether strictly correct or not is of no importance to us now since we have a repetition of those times in the form of modern Spirit-

Spiritualism is the effect of a cause implanted as Christianity was. Many were craving a heart's religion, as in the time of Judea. Both calls have been responded to. Christianity brought love into the world-or, simply revived it, for it always has existed, and as may be felt by reverting to the Jewish record of Abraham's time. His religion was of the heart, but worldly prosperity chilled the true religion as it has done with Christianity. A new one was demanded and it came. Orthodox Christianity is intellectual Christianity-cold and materialistic as was Judaism, and will meet the same fate if it does not accept Spiritualism, or start a series of circles for spirit manifestations on a private scale; i. e., Spiritualism with a Christ in it. Once begun the latter will soon be brought down to a human basis, and instead of a god they might find an obliging brother in him-if such a being existed in fact. We have no reasons to doubt it, but since we have been convinced that no knowledge exists except that which we know by individual experience, it does not concern us anymore. We know of the existence of spirits by experience, but have never seen the one in question personally. Others in our presence have affirmed his being, but that is knowledge for them, not for us now. Thus we are not a testifier to that effect. But for all that we would not disturb the conviction of honest believers who abide by the spirit of their religion-whatever it may be. We believe in letting everyone become happy as the heart dictates. Simple creedism is not spiritual. It is a brain effusion-cold and materialistic, and is preparing to rest from its labors, making way for the new--the latest-and as the world will continue to an intellectual one simply-i,e., without the love element in it.

NATURE'S MIRROR.

If it be true that God punishes the world according to its perverseness or unholiings, desires, proclivities, weaknesses and ness, we think the time is near at hand or upon us now. Not only on account of the many crimes that are being committed, but everything that generations have been sacredly storing and adoring as pure, classical and morally elevating, is being desecrated for unholy purposes, so-to-say. Ideals are being converted in o advertising dodges; poetry into soap and starch doggerel; gods into merchandize, we may say Shakespear's and Gothe's depicting of human character seem to have been prophetic visions of the nineteenth centurysensation and reaching its highest impulse the former illustrating the negative and in man as mental force or will intelligently the latter the positive of human characteror consciously directed, applied or mani- istics. One the grasping disposition of our financial world and false ambition of the political world, and the other the inte rienced between mortals who "love" each rior struggle of man endeavoring to overcome these unspiritual proclivities. Together they now become an aid to the But this may be temporarily blunted by study of human character and of self. The latter especially is most needed at present, for only through self-culture will reform their latter days is caused by theqailaying ever become general and practically carried out. Self-culture is the acme of spiritual or moral reform and is the highest philosophy extant. Through the study of self we learn to know and understand our having taken their places. Nearly every higher needs, and self-knowledge leads to a comprehension of God or nature.

JESUS IN THE POST OFFICE.

The rumor that Uncle Sam intended placing "Come to Jesus" as a motto on one of the new postage stamps, seems to have floated cloudwards, where it perhaps belongs. If it would prevent dishonest mail carriers from peeping into other people's mail matter in search of greenbacks, there could be no objections to the device. If "Come to Jesus" will permit letters to come safely to their destination, let it be put cn, or anything else that will insure safe delivery. The mail service should be sacredly guarded against infraction by putting on men above party or politics. The post office should seek the men-not the men the post office, figuratively speaking and practically understood. Honesty is our only protection-even if higher sal aries have to be paid to obtain honoroble people in the service. If the P. O. D. could be held responsible for such losses it would soon discover that paying for hon-

ORGANIZATION. The trinity which the R. P. Journal

projects on which to base organization, is: 1. God is the universal Father;

2. Man the universal Brother; 3. The Spirit of Love and Truth is the

one working life of both. In THE BETTER WAY of February 21 1889, we offered the following:

1. Spirit communion a fact;

2. Brotherly Love; Salf-Culture;

Or, Truth, Love and Morality as a trinty of reason.

We do not repeat this because we wish ours to be accepted in preference to that of the Journal, but merely to show that we were not behind in this effort; in fact, was a little so previous that nobody took notice of it, be leving at the time though we had not touched the "right chord." When the Journal offered a similar trinity it touched us sufficiently to not ce it, and we suppose because we had had a little experience in that direction before. It was like a 'vibration"an takes placewhen chords of a similar nature are struck together. But for all that we don't want any of the glory, as there is too much trouble attending it. Centre it on the Journal's trinity and let organization begin in Chicago. We have other duties which will take up all the time we have to spare, and are very willing to remain one of the lesser lights on the Spiritualist horizon-as long as our friends send us subscribers enough to keep the light burn-

THE OUTLOOK.

It is surprising to see how many secular papers are advocating and aiding Spiritu alism indirectly. They do not announce it officially true, but admitting articles in favor, reports of seances and lectures and devoting whole columns to ghost stories, prove that they are pandering to a popular desire or taste, and ere long will re gard it as part of the natural order of things. Even the stage finds it necessary to introduce a medium in its most popular plays in order to be "up to the times." It has long been stealing into the churches, and progressive ministers find it necessary to spice their sermons with its teachings and even admitting the spirit world to be around us instead of being located in remo'e and unknown regions.

A straw shows where the wind isblowing to, and go-ahead people are not behind in finding this out. Either diplomatically or intuitively they take up the current thought and pay their respects to it in some way. Whether this is due to a belief that Spiritualism is becoming popu lar or to a psychic wave that moves them, is indifferent. Facts are stubborn things, and the facts are that Spiritualism is making inroads into every department of life and is therefore destined to live. Oldfogvism may still oppose it, but as they oppose other new things with it, their verdct has no weight. The majority is against them.

"LOVE YE ONE ANOTHER."

To recapitulate the crimes that have beer, committed by ministers of the gospel during the past few years would make a do as man converts his soul's religion into stranger to Christianity believe the whole church system rotten, and probably would incite him to suggest a method of prohibition, or of "killing" Christianity, as the Christians often suggest of Spiritualism, when a medium happens to go astray. Does one preacher or a thousand represent true Christianity? Must Christianity necessarily be corrupt because a few preachers fall by the wayside? Are not mediums subjected to the same human weaknesses that preachers are? Then why do Christians desire to annihilate Spiritualism because an occasional medium (and mostly pretended ones) succumb to temptation? Are they blind to their own shortcomings or are they prejudiced? If the latter, they are not practicing that much boasted of Christian charity. If it is only the former we hope they will remember that people who live in glass houses should not throw stones; for if window panes represented Christian preachers and Spiritualist mediums, ten of the former to one of the latter would be broken every year.

TO INQUIRERS.

Our message department having beer closed and a Ladies Department substituted for the same, we cannot answer any more personal questions or obtain spirit messages for inquirers. Although but few, we would like to say to them that public mea sages have served their time, something more useful and of general importance household now has a medium through whom the primary lessons of Spiritualism can be better given than through a newspaper, while contributors constitute the mediums through whom the higher teachings are proclaimed. Develop home gifts or patronize home talent, and trust to the papers for general instruction. We will try to answer all general questions editorially if questions to that effect be sent in, but let personal questions be answered through mediums nearest at hand. If you have none, develop one. Begin with yourself by holding a pencil suspended over a sheet of paper, withdraw the will from your arm for a little while and await results. Patience and time will accomplish all this. Home instructions are the best, as they lead to self knowledge, and this is the spirit of the whole movement called Spiritualism.

"You should forget your wounded side and return good for evil, practicing the holy teachings of one who taught us by his noble lite to 'Love one another,' "-Mrs. Glading.

SPECIAL NOTICE

Remitters are requested to make their Post Office Money Orders for subscrip. tion or advertising payable to THE WAY PUBLISHING COMPANY-not THE BET. TER WAY PUBLISHING COMPANY, nor to THE BETTER WAY, nor to any individual member connected with the office, as all this creates confusion at the Post Office in collecting the Orders, the business manager often having to lose time by having the Orders returned to him for en. dorsement by those in whose names they are made payable, or by erasing the regular office receipt stamp, which reads "The Way Publishing Company," and changing them to whatever the advice calls for -he not being able to find this out until presenting the Money Orders for payment, and which are stamped before leaving the counting room of the Company's place of business. Therefore, please remember, and make your Order payable simply to

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NO MORE STAMPS, PLEASE!

In ordering books or pamphlets people seem to think that postage stamps are as good as money. They are when needed. But as we have enough on hand for all purposes, we cannot accept any more in payment of dues of any kind. Buy a postal note instead of stamps hereafter, THE WAY PUB. CO. and oblige.

LITERARY.

How Hivie Saved the Baby. A story of the Conemaugh flood, by Emma Rood Tuttle. Tablet form, 61, 17 inches; heavy card paper, with illustrated cover. This is a poem founded on the narrative of the little heroine, as given by herself. Price, 50 cents.

"Light," of New York, and published by the Equity Publishing Co., 9 West 14th street, announces in its December number that it will continue, and solicits a renewal of subscription. This is a month-ly magazi e devoted to Spiritual Science and its practical application. Price, \$100

Seeking the Kingdom. A new book on Therapeutics, considered from a Bible standpoint, consisting of twelve Sunday evening talks given at Our Hone (Medical Science Institute) by Charles Brodie Patterson. Now ready for delivery; price, \$1 00, postpaid. This book is handsomely bound in cloth of various colors, and contains 132 pages. It can be obtained by addressing C. B Patterson, P.O. Bux 830, Hartford, Conn. Special terms to teach ers or those ordering in numbers.

Crime: Its Nature, Causes, Treatment and Prevention. By Sanford M. Green, late Judge of the Supreme and Circuit Courts of Michigan. This book has to be read to be appreciated, for every line is a thought. It treats on the nature of crime philosophically, while the author exhibits a spiritual judgement of human character which leads us to believe that he is also a student of occult sciences. He, too, pays his respects to office-holders thus: "Those who are elected or appointed to make or administer the laws must perform the duties assigned them, or the constitution of the government must cease to exist." further attributes the origin of all crime to gnorance, and later heredity and parental influences. It is a book that should be in the hands of every student of law.

Perfect Motherhood, or Mabel Ray. mond's Resolve. By Lois Waisbrooker. New York: Marray Hill Publishing Co., 129 East 2Sth street. On the whole considered, it is a fine work, but a little ahead of the times. It will require some purification to attain it. for on this much of a perfect motherhood depends-but individual spiritual conditions have an influence among Spiritualists already. The author's definition of God is sublime. She says. Why try to form an idea of that which is unthinkable? Can God be defined? That which has no definition is not, cannot be a thinkable quantity; and that which can be defined is less than the deiner, so cannot be God. I can only say that to me the life essence of all things is as measureless as space, as formless as an axiom in mathematics, and as bodyless as are the laws which govern chemical com-

Ancient Bridges In China.

The Chinese suspension bridges, dating from the time of the Han dynasty (202 B. C. to 220 A D .) furnish striking evidence of the early acquaintance of the Chinese with engineering science. According to the historical and geographical writers of China it was Shang Lieng, the commander of the army under Naen Tsu, who undertook the construction of the roads in the province of Shense, to the west of the capital, the high mountains and deep gorges of which made communication difficult and which could be reached only by circuitous routes. At the head of an army of 10,000 workmen, Shang Lieng cut through mountains and filled up the valleys with the soil obtained from the excavations.

Where, however, this was not sufficient to raise a road high enough, he built bridges resting upon abutments or protections. At other places, where the mountains were separated by deep gorges, he carried out a plan of throwing suspension bridges stretching from one slope to the other. These bridges, appropriately called by the Chinese writers "flying" bridges, are sometimes so high as to inspire those who cross them with fear. At the present day there is still a bridge in existence in Shense. 400 feet long, which stretches across a gorge of immense depth. Most of the bridges are only wide enough to allow of the passage of two mounted men, railings on both sides serving for the protection of travellers. It is not improbable that the missionaries who first reported on Chinese bridges two centuries ago gave the initiative to the construction of suspension bridges in the West.-Ex.

Brooklyn, N. Y.

The Brooklyn Spiritual Union holds public meetings every Sunday evening at Fraternity Rooms, Bedford avenue and south Second street. January 12th Mrs A. C. Henderson, of New York, inspirational and test medium, will occupy the platform.

Haverbill, Mass.

Miss Josephine Webster, of Cheises, Mass. called out a good sized audience at Unity Hall on Sunday, December Bith. Although suffering from a severe cold and throat trouthe gave astisfaction in both lectures. The some to be the finest of the season.
We are having delighting weather, yet quite unlike our New England winters.

Springfield, Mass.

Miss Emma J. Nickerson, of Brion, who dias just completed an eng gement for the First Spiritualist Society was presented at the Laidies' Aid Societie, Wednesday evening, January lat, with a muff and a fine lace handkerchief. Miss Nickerson has done a noble work here, and the so lety will no doubt secure her again at an early date.

Mrs. Julicite Yeaw, of Leominister, who has been laboring for about a year at Greenwich Mass., is the speaker engaged for this month. The meetings are held in Graves Hall, one of the flosst in the city. The attendances are large and increasing, and in meetings are free, being paid for by subscription.

Boston, Mass.

The meeting of the Independent Club was large audience assembled the last night of the old year.

Mr. H. W. Stratton opened the meeting with a song, and was followed by brief remarks from the president, and a plane solo executed in a pleasing manner by Miss Lil-The guides of Mrs. F. K. Rich occupied

most of the evening acceptably.

After an invocation and address, in which reference was made to the different grades of spirit condition as of earth condition each looking out for bimself his own future state, and the reality of sittatuments in the by-and-bye, according to the life we live Many satisfactory tests and communications

were given.

Mr. Stratton then gave a piano solo, and
Mrs. M. J. Butler followed with a few words,
when the meeting closed by singing "Auld
Lang Syne."

C. b. F.

Mrs. Ada Foye closed her two months' engagement isst Sunday evening at Music Hall in this city. The hall, as usual, was crowded with our best citizens. Her lecture was instructive and good; her seauces wonderful. Many skeptics had the scales of superstition removed from their spiritual eyes. Many professional men, who never gave Spiritualism a thought, went to her meetings. Two prominent legal gentlemen rose to their feet and professed to be converted. Muny sorrowing hearts were comforted and many tears were dried, when the fact of the presence of a dear loved father, mother, husband, wife, son and daughter was demonstrated. A general revival is the result.

On Monday evening the Spiritualists and the many friends of Mrs. Foye tendered her a public reception in Music Hall. Ma y warm speeches were made, interspersed with soncy. On Tuesday noon she left for her Western home in California. H. H. Warner occupies the rostrum during January. We look forward executing a grand time. look forward expecting a graud time.

Fraternally, A MARKLEY.

Buffalo, N. Y.

During the month of November and December, 1889, Mrs. Carrie E. S. Twing, of Westdield, N. Y., has occupied our platform. She has drawn good audiences, and has been a decided success in every respect. Her parlor entertainments given every week for the special benefit of our acc ety has also proved to be a succe-s in more ways than one, as she never falls in drawing crowded houses. She has made herself a great favorite with our people, and we hope to have her with us again as soon as she has a month or so to spare. Her time is nearly or quite engaged for all the months of 1890. Her plat-

gaged for all the months of 1890. Her platform tests are above the average and very correct. Her quaint control, "ichabod," pleases all who come in contact with him through this wonnerful medium.

Mrs. Twing goes from here to Eimirs. N.Y., for the month of January, 1890, and from there to the New Eugland States for the winter and spring. We need more such good, quiet, motherly, every day mediums, as this lady has proved herself to be.

Our society has grown and flourshed under her engagement. May she do as well for other societies as she has done for us. Tours fraternally, J w. Dennis, Sec'y.

Tours fraternally, J W. DENNIS, Sec'y.

New York City.

On Saturday evening last we went to the residence of Mrs. E. A. Wells to attend a seance given jointly by herself and Professor Archer of California tame. A large com pany had assembled, comprised of wellknown Spiritualists, and in the pause that usually ensues when company are waiting for the delinquents before beginning a seance The bell rang and a stranger of dignified mien walked in, and as he was unknown to the company all conversation ceased for the time and we were presently summoned to center of which stood a table holding a very fine banjo, and seemingly was the only preparation for the expected seance. The stranger before alluded to being seated between the two mediums, both of which he firmly grasped by the hands. The lights were adjusted, and we had some low sweet singing by the circle, and quiet and harmony prevailed. In a few moments we were de lighted to hear a female voice of much culture singing in an independent voice. She gave the name of Madaine Bishop of opera fame, and seemed to be one of the band of Mr. Archer. Lights arose and floated around the room, in many instances crossing each other, and the names of persons appeared in these lights, so that persons present could readily read them, especially that of Eunice. the child control of Mrs. Wells, was especialty conspicuous, like a bright illumination it floated close to our faces.

Many tests were given to the friends around Many tests were given to the friends around, and showers of flowers fell; some beautiful roses, ferns and lilles of the valley and carnations. Your correspondent being greatly favored in that instance, and flushly a bunch of thorns was placed in our inp, typical of a spirit mourning over lost opportunities, which we at once recognized. Volces seemingly from the ground held conversation with the sitters while hands patted and lovingly touched those dear to them in the circle, but the climax of the evening was reached when Eunice, the child control, in an independent voice said to the stranger in our midst: "You are as officer and a detective and have been sent here this evening." "Yes." he replied, "you are right," and almost immediately Mrs. Wells remarked: will give you the number of your badge," will give you the number of your badge, which she unbesitatingly and without faltering or guessing proceeded to give. This was a revelation to this man, who had no experience, and a wonderful test as well, and he was candid enough to acknowledge it.

Many other tests were given, and for two hours we had a most estoyable seance from the united forces of these two mediums. We are soon to lose Mrs. Wells, as she goes to fill a long engagement in California. There is between, in prospective snother seance, when both of these mediums will use a double cabinet, and we shall have something no doubt to tell about this in another letter, and so for the present we take our leave.

Yours, ALEEN.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritual Conference held their regular Saturday evening conference at Everett Hull on December 28-b. The opening address was delivered by Mrs. Lark, who is a fine speaker and handled her ant ject in a masterly manner.

An election of officers was then proceeded with. The result was all the old board be ing unanimously re-elected, showing the faith of the society in the present managetests were few in number, but thought by ment. Sharp speeches followed by Mrs. Judge Smith, Mr. Hasiem, Mr. Fumee and Oscar W. Edgerly, a fine trance medium from Newberryport, Mass. He is engaged by the Eastern District Society for next Sunday. He is a fine easy speaker and good test medium; his remarks were appropriate and his fests convincing. This society is really progressive; it being the only place in the city where all are welcomed without a door fee; the poor can receive spiritual food without price. It has plenty of talent among its memoers, hence it has no expense for speakers and mediums.

The Woman's Spiritual Conference met at the parlors of Mrs. Starr, 231 St. James Place, on Thursday evening, December 28th. Mrs. Judge Smith, the mother-in-law of M. M Pomeroy, editor of Pomeroy's Advanced Thought, gave the principal address or lecture of the evening. This lady is a Christian Scientist; hence her remarks were appropriate to her teachings, although to the average held at Twilight Hall, December 31st, with a mind her subject was too deep for all to grasp, yet many points referred to gave food for thought that relieves us from the blased opinions we have inherited from our mortal teachers, about being fatien angels and worms of the dust. After listening to this lady's expressions of human life, we feel power of spirit to elevate and control our own advancement. She was followed by other speakers, who gave a lucid explana-tion of life's problems in its higuer aspect of

spiritual advancement.

Next Thursday evening will be the medi-

um's experience meeting. All are invited. No door fee.
Convervatory Hall meeting. The Society of Brookiyn Spiritualisis listened to an able discourse on the subject of "Charity" from one of our local mediums, Mrs. Renouf, on Sunday morning, Decembe: the 29 h. This lidy has fine elocuitonally powers, and in time will make a fine platform speaker. She only needs a little more confidence in her spirit teacher, and take their inspirational thoughts as given extempore, and thus discard the reading of manuscript. We know the hard to trust ourseives to the criticism of a skeptical andience, yet when she can learn with confidence these words that one of my poet teacuers gives me, she then will master the situation and be spiritually free:

No trial can complete, No suil-ring, lils or wrong, Can bring a heart defeat, When made by angels strong.

Mrs. J. W. Fletcher occupied the rostrum in the evening. Mr. J. Wm. Fletcher is announced as speaker next Sunday. He is a popular medium with this society, and deserves the praise manifes ed by them in his endeavors to barmonize discordant elements.

The People's Spiritual Society held its reg ular meeting with President Jenifer in the chair. Mrs. Mattie E Hull opened the meet ing with a beautiful subject, entitled "Sunbeams," which was well received by a good house. Mrs. Dr. Marell followed in a few remarks, and Mrs. Dr Preston, Mrs. Andrews and Professor Van Horn gave some ramark able tests.

On Friday evening the 3d inst., our Lyceum bad an entertainment and a New Year's ree. It was a grand success. The house was full to overflowing. It opened with singing by the children, "We Are Marcaing Along." The next was a Silver Chain recits.

None in the course, and the course, and the course, under the leadership of Professor L. Roy Van Horn and Mr. C. H. Clark which was greatly e. Joyed by alt. Master Clifford Hoyer and Miss Ethei Sheff r sang a duett. Further recitations were rendered by Miss Manz-r, Miss Luin Clark, Miss Annie Marshall, Miss Sophia Van Gelden, Miss Emford and attentive audiences. The Society is harmonious, and on the road to success, Inger, Master Harry Mitchell, Master Clifford Inger, Master Harry Mitchell, Master Clifford Boyer, Master George Huil and Miss Ladra Marshall. Miss Sueffer Sang a song: Mrs Mattle E. Hull gave a reading, followed by Professor Bosworth in a Shakspearean read log; as an encore he sang a song, and then followed the g and march with banners, which was a grand sight. The children then received their presents. Your, J.

At the Peoples' Spiritual Society Sunday the 29th, Mrs. Mattle E. Hull delivered an admirable address, entitled "A new beaven and a new earth," to a full house Dr. C. E. McCallister followed in a few re in 4rks, which were received with great appluse. Mrs Cutter and Mr. Warner gaviests.

The Progressive Society services on the 29th ult., held at Glesson's Hall and conducted by Professor Van Horn, was of great interest to a large audience present. A thirty-minutes lecture - subject, "Prenatal Spiritus Im-

pressions," met with favor by every one The spirit test messages that concluded the exercises were all recognized.

Professor Van Horn op us services beceafter at the new Bricklayer's Hall, 13 south Peorla street, cor. Monroe street (west side). It was deemed beceening to secure a larger hall to accommodate the increasing audiences that congregate at these meetings.

VERITAS.

Sunday night at Brickiayers' Hall, 93 South Peoria street, the first meeting of the new year was beid by the Progressive Spiritualists. There was a large attendance, notwithstanding the rainstorm. This new hall is very cozy and attractive. The rostrum was decorated with vases of choice roses and flowers, an entwining vine in the shape of a horseshoe, and a large crayon portrait of Prof. G. G. Van Horn, which was presented to him on new year's opening, by Mr. (i. L. S. Jenifer, president of the Peoples' Society meetings. Also a photograph of "Storme King." the medium's Incian spirit guide Ring," the medium's Indian spirit guide.
The subject, "A new year's revelation and greeting by voices of the spirit world," as a lecture, was lavorably received by every one. Epirit test messages, given by the medium, were du y recognized by the recipients. Many interesting communications were given. These meetings will be continued every sunday evening at 7:45, and not twice a day, as before stated.

The First Society of Spiritualists of New York City.

Miss Jeunie B. Hagan discoursed in the morning by answering questions given by the audience. "Why is it that a spirit leaving the body in intancy when it returns in maturity speaks as a child?" This was the first subject used by Miss Hagan, and she explained it on the ground that the physical organization of the child is not developed; that though the witticisms may be bright and sparkling and the knowledge deep and world,still the physical may be so undeveloped as to give but an imperfect expression of

"What is the difference between a thought and an idea?" was the second question, and

is the producer of the idea. "What are the proper limitations of bustness medlumship?" The timitations of business mediumship should be common sense and judgment. We should not depend entirely upon our friends, either spiritual or mortal; because a spirit has passed out of this body it is neither all-wise nor omnipotent, and we must learn, in a mensure, at least, to depend upon our own judgment and

"Is consciouspess ever unconscious?" answerred with a "no," and Miss Hagan explained that it was a telephonic or telegraphic instrument, the key of which could be turned for a little while, disconnecting it with the central office, but that consciousness was always present.

The afternoon meeting for manifestations was opened by Mrs. M. E. Williams presiding, with a forcible address on the indispensible value of Spiritualism to the welfare of the human family, and the invaluable relationship which true mediumship bolds to.

Mr. Wilson McDonald said that it would be absurd to expect people to believe in the

consideration on Sunday morning were manifold, the last of which was "Looking Forward.

Taking this she said: "There are some who think that the only thing to do in looking forward is to watch and wait, but there is something more than that. We should fire, opean disasters, earthquakes, etc. prepare the way, make the paths straight.

A.—Your offer is accepted with pi hat the sunlight of God may enter in. There is something for each one to do."

Mrs. C. P. Sykes presided at the afternoon meeting for manifestation in the absence of Mrs. M. E. Williams, whose absence from the chair was caused by an attack of influenza The president pro tem, made a short and pithy address, which contained many valuable comments on Spiritualism and Rindred

Dr. Jenks, a healing physician of some lo-cal reputation, and who has considerable practice, consent d to give an exhibition of the peculiar curative powers which he pos-sesses. About twenty persons submitted themselves to treatment, and in each in-sance the person operated upon expressed the conviction that they felt some beneficial effect.

effect.
At the evening services Mrs. Brigham delivered a prayerful and editying favouation,
after which the expressed some beautiful
sentiment on thoughts suggested by the resolutions and good purposes made with the
new year. Mrs. Brigham will speak for the
society each Sunday during the moath of
January Fraternaily, PATTERSOM.
January 5, '90.

spiritually and socially. Also been holding socials every two weeks, which have been remunerative.

We wish to inform the readers of your paper that the association will hold their seventh annual camp meeting at Frazer Grove, beginning August 8tb, lasting two weeks, over three Sundays, with the privilege of extending it the third week if everything is favorable. A cordial invitation extended to great joy. old patrons and new ones.

A PLEASANT AFFAIR.

Friends convened at the residence of Mrs. D. F. Smith Christmas eve to pay their respecis to an honored sister and friend, surprising and presenting her with a beautiful smyrna rug. The donors were Mr. and Mrs. McTrain, Mr. and Mrs. Smalley, Mr. and Mrs Wandell, Mr. and Mrs. Robinson, Mr. and Mrs. Hale, of Kalamaz 10, Mr. and Mrs. Par-ker, Mr. Butcher, Mr. C. Johnson, Miss G. Frazer, Mrs. J. Lemon, Mrs. E. P. Deming, If thou thyself hast never stooped to drink, The writer presented the gift with the following lines:

My dear Mrs. Smith, to you we present A small gift, a token of remembrance, Tis not a reward for services done,

But our admiration and esteem you have won.

We wish you a Merry Christmas, hoping there may be

A goodly number yet in store for thee; May your declining years be crowned with wreath,

Like the golden grain within the sheaf. Also a Happy New Year for those friends I will eny,

You have our thoughts and best wishes al way. Will you kindly accept a gift, though small, 'Tis but a mite thrown in by ail.

As you are ripened with years and a work so grand, That your voice may be heard over all the land.

As you go down like the sun, to rise upon the other shore, May you be crowned with peace forevermore

The recipient newarded the guests with words of wisdom and love that no others could do that is not assisted by an unseen force.

Fraternally yours, Fraternally yours,
MRS. E. P. DEMINO.

Mr. W. S. Wandell writes that a new hall has been dedicated for the vae of their Socie ity in Mr. B. Smalley's building. For the past three months Mrs. D. F. Smith has been faithfully serving them as lecturer. Services are now held at 11 a. m. and 6.40 p. m. every Sunday, interspersed by a social every two weeks. Another will be given on the 12th, when refreshments will be served, and all friends of the cause in vited.

The Society is now legally organized and chartered, with a membership of one hun-

Many other tests were given, and for two to this Miss Hagan replied that the thought dred and fifty. The name is "The Vicksburg ared and fitty. The name is "The vicksourg Spiritualist Religious Association." The officers are W. S. Wandell, president; Mrs. D. F. mith, vice-president; Mrs. E. P. Deming, secretary; Mrs. J. Lemon, tressurer.

Our next camp meeting will be at Frazy's Grove, near this city, beginning Aug. 8th and closing S-pt. 1st. Speakers for the same solicited. Address the president.

Cleveland, O.

The Cleveland Progressive Lyceum held Christmus festival at Memorial Hall. The Lycoun being a society of Spiritualists who are celebration was of unusual interest. Neverthe less they had a good time and exemplifled the love taught by the Nazarius in the following manner: The services opened with instrumental music by the Lyceum orchestra, alter which Mr. Thomas Lees spoke of the origin of Christmas day. He said it had itsorigin in Egyptian mythology, and read statements made by authorities to the effect that the exact time of Christ's birth is not known.

Mr. Pope, the conductor, speaking of the Lyceum's ouject in celebrating Christman Mr. Wilson McD maid said that it would be absurd to expect people to believe in the truth of spiritual phenomena, unless it could be demonstrated in a mathematical fashion. The first thing necessary to prove is that there is a life after death, and if pessons have no facts on this subject on which to be a belief, it shows their reason, and any man with ability to discern may easily find a handant facts to show him the truthfulness of materialization of spiritual persons. Mr. Edgerly, an inspirational speaker, spoke elequently on the go d that Spiritual ism is doing, and also said that the people of secular schools, which is far alsed of the systems of Europe, ruled over by religious minus.

The provident ag in addressed the meeting on points raised by the previous speakers. In the evening affirst the first coalety was among the speakers.

In the evening affirst happens of the analysis of the coaled the speakers of the coaled the speakers. In the evening affirst happens of the speakers of the speakers of the speakers. In the evening affirst happens of the speakers of the speakers of the speakers. In the evening affirst happens of the speakers of the speakers of the speakers. In the evening affirst happens of the speakers of the speakers of the speakers. In the evening affirst happens of the speakers of the speakers. In the evening affirst happens of the speakers of the speakers of the speakers. In the evening affirst happens of the speakers of the speakers of the speakers of the speakers. In the evening affirst happens of the speakers of the speakers of the speakers. In the evening affirst happens of the speakers of the speakers. In the speakers of th said: "It is because of God's love we cele brate to-day—ula great eternal love that wells

BRIEFS AND PERSONALS. The Celestial City has suspended.

Mrs. S .- Story accepted. Very well as the first effort. Practice makes perfect. During 1889, 34,761 lives were lost by flood

A .- Your offer is accepted with pleasure

but we would like to know your name. An English exchange spells Spiritualism with a small s, while it capitalizes material-

iem.

say something about McGinty. But as Mac is not a friend of ours, we'll desist. The Woman's Spiritual Conference

Brooklyn, N. Y., meets every Thursday at the residence of Mrs. Starr, 331 St. James place. Dr. Eldridge has located at 162 Plum street

where he will be pleased to receive calls for medical aid or magnetic treatment. See ad vertisement. Mr. Fred Evans, the independent slate

writer, has returned from Australia and is now in San Francisco. See advertisement in another column. The New York Chinamen have formed a laundry trust. John is becoming Christian-

ized, or civil'zed, either. Biled shirts will soon be out of vogue. The Detroit Journal desires to receive, by postal, the address of all living male and fe-

male descendants of Revolutionary officers and soldiers of 1776, and, when possible, the name and State of the ancestor.

Cuba is clamoring for annexation to Uncle Bam, because two millions of people are compelled to pay fifty millions o in taxes to Mother Spaid. Come to my arms my darling-I'll not charge you that much

The building in which the Carrier Dove had its office was partly destroyed by fire ruffling our pretty Dove some, but not enough to interfere with probably one of the regular weekly visits. May she soon spread her wings again to bring you glad tidings of

The grip originated with Moses, but it was a masonic grip.. La Grippe is feminine and must have been discovered by a woman. Camphor, however, scattered about the house, is both a preventative and cure, the fumes destroying the parasite that pervades and poisons the atmosphere.

The Perfect Harmony. If thou the soul within thee bast not fed,

Dare not to offer others living bread.

Lead not another to the fountain brink. If thou hast closed thine eyes and wilt not

Think not thy touch one set the blind man Content with the low land that round thee

Hea. Point not thy groveling brother to the skies If thou choose rags, and wear them in his

Talk not to him of raiment fine and white. if hellish passions rage within thy breast,

Bid no man entertain a heavenly guest. Let inward life and outward service be Together linked, in perfect harmony,-

Like chiming bells, that ring so clear and true We hear angelic music flowing through.

-s. w. P., in Demorest. A Liberal Offer.

I will send a month's trial treatment of Dr. Thomas' "Wine of Herbs," for 50 cents (money refunded if not satisfactory), for costiveness and other kindred diseases. Address Mrs. Dr. Robert M. Thomas, Box 317 Cardington, Ohio.

Hall's Hair Renewer enjoys a world-wide reputation for restoring the hair to baid heads and changing gray hair to the original color of youth.

Bug-Gosh.

The chinch bug chaws up the wheat galore; The Hessian bug chaws the balance some

The Hessian bug chaws the balance some more.

The army bug repeats the chawing o'er.
The fire bug chaws the grain that's in store,
And every bug that chances slong
Chaws up the wheat with molars strong.
But of all of the bugs that bother the wheat,
Tis humbug that takes the proscenium
seat!

—Milling World.

MOVEMENTS OF MEDIUMS.

Frank G. Wilson solicits engagements as lecturer. Address box 39, Mantua Station, Ohto.

Dr Dean Clark is really to answer calls on the Pacific coast. Address care of Golden

Address Bishop A. Besis at 210 Arrundel street, St. Paul, Minn., during the month of January.

Harrison D. Barrett, is open for engagements to lecture. Address 182 Grove street, Meadwille, Pa.

Mrs. Carrie Van Duzze will lecture for the Bociety in Indianapolis, Ind., for the month of January, 1880.

Mrs. Fannie Ogden, dis Main street, Peorla, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 89 and 80. Mrs. Nellie S. Basde of Capac, Mich., is now ready for winter month engagements as lec-turer. Terms moderate and references given, Miss Emma J. Nickerson may be addressed at 663 Main street, Springfield, Mass., also de-sires engagements for the month of March.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; Sorrespondence solicited. Address for the present, San Marcial, N. M.

J. Clagg Wright is lecturing for the Society for the Advance of Scientific Spiri uali m at Cleveland, Onlo, for the month of January. Address 50 Vienna street.

Miss Jenuie B. Hagan will make engage-ments for fall and winter week evenings for 6, 10 and 12 lectures. Address 52 Irving street, South Framingbam, Mass.

Mrs. Mary C. Kuight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Fulton, Oswego Co., N. Y.

F. A. Wigglu speaks in Haverhill and New Bedford in January; in Chelsea, Mass., in February; March and April also taken. Au-dress for sectures with tests, 9 Bosworth 81., Boston, Mass.

Mrs. Maggie Siewart, platform test and clair-voyant medium. 264 East Main street, Piqua, Ohio, can be engaged for the winter mouths by societies in need of first-class talent. Ad dress as above.

Dr. E. B. Russel, inspirational lecturer, wishes to correspond with Spiritualists who desire to have lectures in their locality, but have not sufficient flushcish means to accomplish the same, andress 38 Winter street, Haverhill, Mass.

Mrs. Edith E. R. Nickless will lecture for Spiritualists of Santa Cruz, Cal., for the month of December and January. All communications to Dr. J. R. or Mrs. Edith E. R. Nickless should be sent to the above address until further notice.

J. William Fletcher lectures in Bridgeport

J. William Fletcher lectures in Bridgeport, Coon, the first two Sundays in January; in Brookiyn, N. Y., the last two of January; February, March, May and June; in Springfield, Mass., during April. Address 142 West lith at eq., New York City.

Mr. Frank Algerton speaks in Lowell, Mass., the first two Sundays in Janua y; in Bridgeport, conn., the last two; in February in Haverhill and New Bedford; in March, Philadelphiá. Pa.; April in Worcester; May, Portland, Maine. Address 9 Bosworth street, Bostou, Mass.

M. J. Viera, Indianapolis, is authorized to M. J. Viers, Indianapolis, is authorized to close engagements for Miss Nickerson in March next in the days of the week, except Wednesdays and Saturdays, I would be pleased to hear from any society or individu-al in this State who may desire her services

at that time
Lyman C Howe speaks in Meadville, Pa.,
the Sundays of January; in Boston, Mass.,
the Sundays of February; in Cleveland, U.,
in March, and Washington, D. C., in April,
He is yet free for May and June, 1890. He is
engaged for Tuesday, Thursday and Sunday,
July 19 h, 31st and Aug. 3rd at Cassadega;
and from Aug 9th to 18th at the lowa Camp
Meeting. He is yet free for last two weeks of
Angust

Henry H. Warner, inspirational trance Henry H. Warner, Inspirational trance lecturer and test medium, lecturers for the Topeks (Kau.) Lecture Buleau for the month of January. In February, March, April and May he lectures in New England, and all correspondence for engagements during those months should be addressed to Freierick W. Wright, Attleboro, Mass. Mr Warner's address is at 215 East Fourth street, Topeka, Kan., Second floor.

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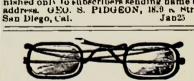
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Mention this paper.



Dr. R. P. FELLOWS,

adies' epartment.

The Little White Hearse, BLLA WIIKELER WILCOX.

Bomebody's baby was buried to day-The empty white hearse from the grave rumbled back, And the morning, somehow, seemed le

emiling and gay, As I paused on the walk, while it crossed on Its way.

And a shadow seemed drawn o'er the sun's molden track.

Bomebody's baby was laid out to real, White as a snow-drop and fair to behold, And the soft little hands were crossed over the breast, And the hands and the lips and the eyelids

were pressed With kines as hot as the eyelids were cold.

Somebody saw it go out of her sight Under the coffin-lid, out of the door. Somebody finds only darkness and blight All thro' the glory of summer sunlight-

Somebody's sorrow is making me weep, I know not her name, but I echo her cry For the dearly bought baby she longed so to keep,

Some one whose baby will waken no more.

The baby that rode to its long lasting sleep In the little white hearse that went rumbling by.

I know not her name, but her sorrow I know While I paused on the crossing I lived it once more. And back to my heart surged that river of

That but in the breast of a mother can flow For the little white hearse has been, too, at my door.

Written for The Better Way.

ALICE AND PHOEBE CARY. Their Spiritualism and Belief in Universal Balvation.

BY J. B. W.

I write of two women whose sweet gentle lives have made the name of woman dearer the wide world over. It may be new to perfect spiritual gem: many that Alice and Phoebe Cary were pronounced in their belief and experience in spiritual communion. What Spiritualist but feels a higher pride in arraying such illustrious names to the grand unfolding which Spiritualism reveals to awakened and progressive humanity. Such names are electric with encouragement. They give renewed strength, awaken a higher, fuller sympathy with the divine growth of soul and intellect. Where do we look for Spiritualiem in its highest sense but in the development of such natures? And what lives shed a sweeter influence, what intelligences so rife with the beautiful, what feelings more pregnant with the divine, what examples more a talisman, than those of Alice and Phoebe Cary, the sweetest singers of either sex which America has yet produced.

The religious sentiments of Alice and Phoebe Cary were deep and strong, and their faith in the eternal goodness unwavering. Educated in the faith of Universal iam, they believed to the last in the final salvation of all of God's children. They believed that the opportunity would come to every human being-that everything God had made would have its chance-if not in this existence then in another. Alice was especially strong in this belief. Without this faith, at times, human life would have been, to her, intolerable. It was her soul's consolation to say:

"Nay, but 'tie not the end, God were not God, if such a thing could be; If not in time, then in eternity. There must be room for penitence to mend Life's broken chance, else noise of wars Would unmake heaven."

Though liberal and unsectarian, she always bore a strong attachment to the Church (Universalis) of her parents, and in the main accepted its doctrines. Caring little for creeds and minor points, she most firmly believed in human brotherhood as taught by Jesus, and in a God, whose lowing mercy would, in the fulness of eternity, redeem from sin and gather into everlasting peace the whole family of man. Justice tempered by love -- the supreme attribute of her own nature-ran into her individual conception of God and his dealings with the human race. Grieving over the fact that ten thousands of her fellow creatures are cureed in their very birth, born into the world with the physical and spiritual taint of depraved generations entailed upon them with neither the power nor opportunity from the cradle to the grave to break the chains of poverty and vice and rise to purity; she believed no less that there must be room for expiation somewhere, else there would be no justice, for we are but grown up children here, and it is only upon death's threshold that we dimly perceive the truths to which we have all our lives been blind. She has better expressed her belief in universal salvation in these words:

"For thereby do I trust That our afflictions spring not from the dust, And that they are not sent In arbitrary chastisement, Nor as avengers to put out the light, And let our souls loose in some damned

But rather that as lessons they are meant. And, as the fire tempers the iron, so

Are we refined by woe." Alice was a Spiritualist in the highest not have faith in another and better world | garment she was always dressed when living. and not feel often that its border lies very

faith of Alice Cary is uttered in these lines; God's yea and nay

Are not so far away I said, but I can hear them when I choose; Nor can I understand Their doubting faith, who only touch His

hand

Laugh you who never had Your dead come back, but do not take fr

Across the blind, bewildering centuries.

The harmless comfort of my foolish dream That these, our mortal eyes, Which outwardly reflect the earth and skies Do introvert upon eternity.

And that the shapes you deem Imagination, just as clearly fall Each from its own divine original, And through some subtle element of light Upon the inward spiritual eye, As do the things which round about them

Grom and material, on the external sight.

Both Alice and Phoebe speak repeatedly of seeing and talking to Lucy, their favorite sister, who died when a child. To use Alice's own words. "Lucy was goldenhaired and blue-eyed, the only one who ed. For their pronounced faith in spiritual don't believe that there has been an hour of can heart. Even in the scrap-books of the any day since her death in which I have land, they have a poet's place in the hearts not thought of her and mourned for her. of the people. And these scrap-books are Strange, isn't it, that the life and death of not solely the property of women, but the other life? I have never lost the consci. music. Both passed away in 1871, Alice Essex—Sundays, at 234 and 756 p.m.; also Wedness of the presence of that child." Of being 51 years of age and Phoebe 47. In Excellent music. Dr. E. H. Mathews, Chairman. Lucy she further writee:

"Here and not here! When following care about my house, I tread Sadly, and all so slowly, There often seemeth to be round me spread A blessed light as if the place were holy, And then-thou ar't near."

Again, she speaks to Lucy in a little poem entitled "Intimations," which is a

"The world is very weary, But I never cease to know That still there is a border land Where spirits come and go; For you sent me intimations In the morning's gentle beams. And at night, you come and meet me In the golden gate of dreams."

The literal quality of Phoebe's mind howed itself in her undoubting faith in spiritual communion, as it did in everything lee. She would remark, "I think just came into the room, I feel her presence as di-tinctly as I do yours," speaking of one who long before passed into spirit life. She "knew that the dead came back," she said, "just as she knew that she thought, or saw, or knew anything else." It was simply fact which she stated literally and unexcitedly as she would any other. "It was not any more wonderful to her," she said, "that she could perceive with her soul than that she was able to discern objects through her eyeballs." Never were any words she

> "The veil of flesh that hid Is softly drawn aside; More clearly I behold them now, Than those who never died."

Nor must this simple faith of these sisters n communion of spirits be confounded with any modern delusion. They inherited the belief from their parents. There had been no moment of their conscious existence when they did not believe that the dead are ministering spirits, sent forth of God to the heirs of salvation. Never did woman live possessed of a more sturdy common sense than Phoebe Cary. Nevertheless, she spoke constantly of sympathy and communion with those whom death had taken, precisely as she spoke of intercourse with the liv-

her "Border Land?" I know you are always by my side,

dear, For I never called on you since you died, But you answered tenderly, "I am here."

So come from the misty shadows, where You came last night and the night before, Put back the veil of your golden-hair, And let me look in your face once more.

Ah! It is you; with that brow of truth, Ever too pure for the least disguise; With the same dear smile on the loving mouth,

And the same sweet light in the tender

You are my own, my darling still; So do not vanish or turn aside; Wait till my eyes have had their fill. Wait till my heart is pacified.

You have left the light of your higher place And ever thoughtful, and Vind, and good You come with your old familiar face, And not with the look of your angelhood,

Built the touch of your hand is soft and light, And your voice is gentle, kind and low, And the very roses you wear to-night, You wore in the summer long ago.

O world! You may te: | me I dream and rave Bo long as my darling comes to prove That the feet of the spirit cross the grave. And the loving live, and the living love.

The "Winifred" addressed in this beau tiful poem is her sister Lucy. Phoebe speaks of the different members of the family having frequently seen her about the meaning of this much abused term, as every I in the old home was her brother Warren's apiritually minded person must be in some little boy who had never heard tell of her. sense, and would be if no such thing as pro. This was thirty years after her death. He fessional Spiritualism had ever existed. came running down stairs one day, exclaim-No one can believe in God, himself, and ing "that there was a strange little girl up honey, one ounce of rock candy and the not be in this sense a Spiritualist. One can- there in a red frock," in which colored

No one will doubt the judgment and connear to this; so near indeed that our lost sistency of these two great minds. No one ones may come back to us, unseen, unbeard, acquainted with their character will believe ones may come back to us, unseen, unheard, acquainted with their character will believe her kitchen table and ironing board a little to walk as "ministering angels" by our that they would mislead, that they would higher than ordinary. It will save many a sides. This is the Spiritualism of good so face ridicule and censure, by departing backache.

men and women of all ages. The spiritual from the truth. In this faith, which they so often sung, they lived and wrought and hoped, and in this faith, which grew stronger, deeper and more assured with years of sorrow and trial and sickness, they passed from death to life.

one sweeter than they ever wrote. As grand, as immortal as their writings, they left as equal heritage lives of earnest endeavor, of patient toil, of sweet humilitylives ennobling, helpful and just. For creeds and minor points they cared not Their Spiritualism was the restraint of their lives, coloring them with beauty and with the radiance which envelops pure souls. To them all threatening theology was the ignorance inherited from the clouded brain of superstition or the base designs of those in power, to further exalt self by stimulating the credulity of the weak. For their belief in God's mercy to the extent that He would "at last lead all to the light," they were ridiculed and religiously (?) proscriblooked like our mother. I was not fourteen communion they were looked upon as when she died. I'm almost fifty now. It "queer people." Nevertheless, their names may seem strange when I tell you that I and example are enshrined in the Ameria little child could take such a hold on an- heart of man responds a carcely less to their Greenwood, far from their beloved "clover nook," the poet sisters sleep together.

Alice and Phoebel Names precious to womanhood, names worthy of the tenderest love of the highest manhood.

Pretty and Toil-Worn Hands.

The September number of the Journal contained an article entitled "A Woman's those who have beautiful hands and care fully manicured nails. If every woman should be judged from that standpoint, how many are there who would be suspected of carrying that much coveted article in their veins?

Saratoga belies are supposed to have an abundance of it, but I greatly fear some of them are sadly deficient.

I know of many cases where toil-worn hands, once smooth and pretty, had become so by working and caring for the little ones God gave them.

I know of one, particularly, who belongs to one of the first families of Southern of thirty years ago, and who left its walls a truly refined and accomplished young lady. Later on in life she married a man poor in this world's goods, as people areapt to judge ever uttered more literally true to her than such things, but like a true woman, she ade up her mind to be a helpmeet to him in every sense of the word. So they toiled side by side, and to-day her family are an honor to her and the faithful hands that toiled in love for that family contains as much blue blood as ever.

> Narrow minded indeed must be the one who can discover refinement and good blood only in those unfortunate creatures of fashion. All honor to the rough and toil-worn hands of the faithful mothers of our land, is the cry of Crosspatch, in Ladies' Home Journal.

Cleaning Windows.

Two servants employed in adjoining houses, were talking recently, says an exchange, about their methods of cleaning ing. To her life held no verity more windows. The one whose windows always blessed than that which finds expression in looked the brightest said she selected a dull day for the work, or a day when the sun was not shining on them, because when the And I know that you love me, Winifred sun shines it causes them to be dry-stresked, no matter how much one rubs. The painter's brush is the best article for this purpose, then wash all the woodwork before the glass is touched. To cleanse the glass, simply use warm water diluted with ample to the part of the control of the co simply use warm water diluted with ammonia; don't use soap. A small stick will get the dust out of the corners, then wipe dry with a piece of cloth-do not use linen, as the lint sticks to the glass. The best way to polish is with tissue paper or newspaper. To clean windows in this way takes much less time than when soap is used .--Mechanical News.

A Horrible Blunder. Mrs. De Pink-"On! Ou! Ou! I shall go

listracted." Mr. De Pink (springing to her side) Merciful heavens! What has happened?" "The washerwoman has made a mistake and sant : me one of Mrs. Westend's lace handkerchiefe,"

"Well, what of it?" "What of it? What of it? Oh youyou- Why, Mrs. Westend must have re-

ceived my miserably cheap imitation lace handkerchief and it has my name on it .-Philadelphia Record.

When beating up the whites of eggs, add tiny pinch of salt, because this will cut a tiny pinch of salt, because this will cut house after her death. The last to see her them up and make them frothy much quicker, as well as make the froth more "heady" than it otherwise would be. For a cough, boil one ounce of flaxseed

> in a pint of water, strain and add a little juice of three lemons; mix and boil well. Drink as hot as possible. Hanging shelves in the cellar are a great Convenience.
>
> It is a good idea for a tall woman to have

MEETINGS.

Cincinuati, Ohio. The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. B. Hall, 115 W. Sixth atreet, every Sunday morning at 10:45, and Sunday avening at 7:45; also Wednesday avening of each reek, to which all are made welcome.

These girls, these sweet singers of the heart, wrote many true poems, but lived Sunday at 8% a. w. All are cordially invited. Douglas Hall, N. W. Sixth and Walnut atreets, irance lecture every Eunday at 3. p.m. by Mrs. Adah Bheeban. Admission free. Strangers cordially invited.

Spiritual Healing and Developing Meetings, with apeaking and music every Sunday at haif-past 2 P.M. at the American Health College, Fairmount. Free

First New Spiritual Church meets every Sunday at 11 a. m. and 7:30 p. m., at 192 West Fifth St.

Boston, Mass. Bosworth street—beances are held every Tuesday and Friday afternoon at 3 n'clock promptly. Admission free, J. A. Shelhamer, Chairman. BOSTON SPIRITUAL TEMPLE, Berkeley Hall

—Lectures by able speakers Sundays at 10% a.m. and 7% r. m. Richard Holmes, President; Albert F, Bing, Tressurer; O. L. Buckwood, Corresponding and Recording Secretary. FIRST SPIBITUAL TEMPLE, corner Newbury

and Exeter streets—Spiritual Fraternity Society will hold public meetings every Sunday. The Temple Fraternity School for children meets t 10% a.m.; afternoon services at 3%, and Wedneslay evening social at 71/4.

Uhildren a Progressive Lyceum No. 1 - Sessions every Sunday at II a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary. 1031 WASHINGTON STREET-The First Spiritunlist Ladies' Aid Boolety meets every Friday. Private seance, for members only, first Friday in each month. Public meetings every Friday evening at 71/2. Mrs. A. E. Barnes, President; Mrs. M. V. Tincola Bearstaw.

COLLEGE HALL, 84 Essex street-Sundays at 10¼ A. M. 2¼ and 7¼ P. M. Eben Cobb. Conductor. EAGLE HALL, 616 Washington street, corner of

America Hall, 724 Washington street .- Services each Sunday. Dr. W. A. Hale, Chairman, A Public Social Meeting will be held every Thursday evening at 7½ in the office parlors of Evans House, 175 Tremont street Eliza J. Bennett.

The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ledies' Aid Hall

Chelsen.—Spiritualist meetings are held in Pil-grim Hall, Odd Fellows Building, each Sunday eve-

ning, at 71% o'clock, Meetings are held at Grand Army Hall, Sundays Hand," in which the writer seems to think that "Blue blood" only runs in the veins of those who have beautiful hands and care ining at 196 Chestnut street. M. L. Dodge, Sec. Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

> New York, N. Y. The American Spiritualist Alliance meets at 219
> West 42d street, New York City, on the first and
> third Wednesday of each month at 8 p. m.
>
> 35 All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members-and to take as

active part in its work.

Spiritualists who are disposed to aid the American Spiritualists who are disposed to aid the American Spiritualist Alliance c-n do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remit-THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Henry J. Kiddle, President, J. F. Clark, Cor. Secretary, 59 Liberty St., N.Y Pennsylvania, who was tenderly raised and educated in one of the best boarding-schools of thirty years ago, and who left its walls a Adelphi Hall, corner 52d street and 7th avenue.— First Society of Spiritualists holds meetings every

First Society of Spiritualists holds meetings every funday at 11 a, m., 2% and 7% p, m. A General Conference will be held every Monday t 230 West 36th street, at the reside

The People's Spiritual Meeting every Sunday residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening at 8 o'clock, at 510 6th avenue, near 36th attest. J. F. Snipes, President, 4'6 Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sunday morning and evening at their hall, 80 - pring Garden st. Lyceum, 21-2 p. m. J. Wood, Pres.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 s. m. at their church, Thompson Street between Front Street and Frankford Avenue, Circles and apritual exercises 3 p. m. and 7 30 p. m. 'rs T. J. Ambrosis, Trustee and Tre su er,—our mainstay of the Association—is always present, and Jacob Grupp, Philadelphia's best m-le mellum, is very often present, office 1106 Fairmount Avenue. Mrs. L. Leidy, 1945 North 9th street, a membor, does not forget us. J. Wallacs, another member, is often with us. Mediums made welcome. Investigators and public cordially invited.

T. J. Ambrosia, President.

Keystone Spiritual Conference merts every Sofday at 21-2 p. m., at their hall N. E. corner 8 and day at 21-2 p. m., at their hall N. E corner 8 and Cottonhill sts. Wm. Rowhottom, Chairman. Fourth Association hold their neerings every Sunday evening at 71-2 o clock at N. E corner 3rd and Gira d Ave. Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.— Meets every Sunday at 10:45 A. M., 10 G. A. R. Hall, 170 Superior St. Spiritualists and Liber-alists earnesly invited to send their children, and the public cordially invited to atterd

Mt. Paul, Minu. The Spiritual Alliance meets in Waucota street Chapel, between Eighth and Ninth streets, every bunday ovening at 7:30. Mrs. Mary A. Tussey, Sec.

Toledo, O. First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. J. nson, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street.

Chicago, Ili.

The Chicago Harmonial Society of Spiritualists most every Sunday at 7:45 p. m at their new hall, h. w. corner Peeria and Monros street.

The Young Peoples' Progressive Society of Chicago hold a musical and literary entertainment at their hall every Sunday evening.

Peoples' Spiritual Society meets at 116 Fifth Ave.
svery Sunday at 2:3 J r m. All are made welcome who visit Chicago.

G. L. S. JENITER, Pres. Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their workly conference meetings at Everett Hall, cor. Bridge and Willoughby streets, on Saturday evening of each week, at 8'clock p. m. Guod speakers and mediums. Seats free' Samuel Bogart, Pres. Pitteburg, Pa.

The First Spiritualist Ghurch of Pittsburg halectures every Sunday morning at 10;45 and evening at 7:45. Children's Lyceum at 2 p. m. at their half, No Sixth street,

J. H. Lohmeyer, Sec.

Trey, N. Y. The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:30 o'cluck in Kenman Buliding, corner Broadway and 1h rd atreets. Ladies Society and supper every Thursday

Progressive Spiritual Association No. 2, meets a Star Hall, corner of Third and Fulton streets, (on trance on Fulton) every Sunday. At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, institutional and trance speaker; commencing promptly at 7).

Chattanooga, Tenu. First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m.. M. D. D. Higley, President 1; Seeman, Treasuror: J. W. Poyner, Secretary Geo.A. Fuller, M. D., Regular Speaker. \$1,000 REWARD!

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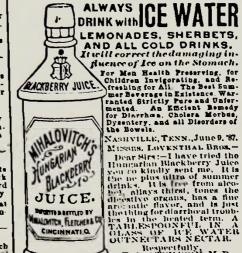
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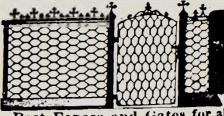
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Fair Eilinburgh, Scotland's pride, thy treasured names we greet Of Ho yrood and Calton Hill and lotty Arthur's Beat.

lays and ditties

And Dablin on the L'fley's shore-the great est Irish town Where many a junting ontside car is driv-

ing up and down.

France, Where people love to sit onldoors, and laugh and sing and dance.

And Berlin is the capital of all the federation Which makes the German empire strong, a brave and mighty nation.

In Austria Vienus stands, above the rush Her manelons and her palaces the Dinube's Waters lave.

And grand Madrid's a stately town, the Spaniards love it well. The proud Castillians walk its many a dark-eyed belle.

And Lisbon, on the Tague' shore, of Portugal Its ontlook on the created wave, its seat the

Atlautic coast. Al Amsterdam the gallant Datch have bade the waters fice, Tueir dykes and dams have checked the

waves of loaming Zayder Zee. Gay B ussels in the Belgian's land may art and pleasure woo,

While hearts of English travelers glow a thought of Waterloo.

SPECIRUM ANALYSIS.

What Science Learns with the Aid of the Spectroscope.

The solar spectrum, as shown in the rainbow or dewdrop, has always been a tain, Holland and the United States. familiar o'ject to maukind, but it is only within the lest century that the marvelous facts written in the rays of light from the sun and stars have been revealed to us. Two German scientists. Bunsen and Kirchoff, first carefully investigated the phenomena of the spectra of the light proceeding from various luminous bodies, and their labors, with those of others following in their footsteps, have opened up a field of investigation which is apparently limitless.

One of the most useful applications of the spectroscope is to the analysis of different substances. The chemist would be usable to detect with his reagents the presence of small quantities of certain elements, but let him bring the substance into the flame of a lamp and glance through his spectroscope, and in a moment their presence or absence is indisputably proved. A ten-thousandth detected by this means, and simply ment to cause its characteristic yellow line to appear at once in the spectrodrinking a mineral water containing a trace of its salts.

show us the presence of familiar elements, but sometimes lines are observed movements made on the water it dis indicating the presence of those previ eyes are small, but the sense of seeing is ously unknown. Czesium, rubidlum, acute. indium, gallium, thallium and several others was thus discovered, although

made known to us when we turn the their upper jaw. spectroscope toward the celestial bodies. Every ray of light reaching us from the aun bears a message which, with the aid of the spectroscope, we can read as those minute photographs which are West African coast is the "driver" only visible through a micro-cape. The characters of many aucient inscriptions by the little dark lines crossing the solar spectrum is perfectly familiar to us, although only a few chapters of it have as yet been interpreted. We know that on the disk of the sun the proof of its presence would be much less perfect thing eatable within the building. than is that furnished by the lines which it causes to appear in the solar spectrum. The spectrum of fixed stars, comets, nebu'æ, variable stars, etc., all and calculate the speed at which they are moving toward or from the earth. distant clusters of separate stars and no matter at what cost.

those which are masses of glowlog glass After the "drivers" have walked into not yet cooled down to the liquid or the fire for an hour or two, and several solid state.

The spectroscope shows the presence of more or less moisture in the upper substances; and, finally, the spectrum, of the light from certain rare metals glowing in a vacuum under the lufluence of an electric current proves their compound nature, although to the coarser chemical and physical tests they appear as simple elements.-American Analyst.

Thermometers.

The earliest account we have of an netrument for measuring the heat or cold of the atmosphere is that noticed C. The use of mercury in the tube vas suggested by Holley about 1637, and first practically carried out by Fahr-nheit, a native of Dintz c-at the time his invention was completed an instrument maker at Amsterdam. He divided the spaces between the freezing and boiling points of water into 180 degrece, and commenced the graduation of his scale at the point to which the mercury fell when the bulb was treated to a mixture of salt and pounded ice. The salt and ice made the lowest degree of cold known to the experimenter or any of his scientific friends, and was on this account termed "zero." It is a generally received idea that the zero And Paris is the city priesd by all the land of point on the Fahrenhelt theremometer was so named because it corresponded to the lowest degree of cold known on the shores of the Bultic sea, the native home of Fabrenheit, but this is as erroneous as several other popular ideas respecting the temperature scale. It is simply, as already related, the lowest degree of artificial cold known to the inventor of the weful little instrument. The freezing point of water was marked at 32 degrees above zero, because it corresponded to 32 of the 180 equal spaces marked by the inventor on his scale before any of the points had been

named. About 1730 Resumur of France used spirits of wine and ado ited the freezing and boiling points as the two standards of his scale. The space between these was divided into 80 degrees. The freez ing point is the zero of the R aumur thermometer, the graduations extend ing each way. The Reaumur was the tangard thermometer of France until the time of the revolution in 1789, when it was superseded by the centigrade, the invention of a Swedish astronomer named Celsino. The centigrate ther-mometer marks 100 degrees between the freezing and the boiling points of water. It is used to the exclusion of the others mentioned throughout continental Europe, the Fahrenheit being almost wholly confined to Great Bri-

Facts Concerning Whales.

A sight of these huge, inoffensive animals is to be had during an Atlantic voyage. They are too timid to approach near the steamer. A peculiarity about these wonderful creatures is the tail, which is not vertical as in most fi-hes, lut level, by which they are able to reach the surface of the water with greater facility for respiration; and such is the strength that even the larg est whales are able with its assistance to force themselves entirely out of the water. According to a writer in The Ocean, the tail is their only instrument they will send a large boat with its investigation, to those that have reachtion in the water, with the head downward, and rearing the tail on high, b at | physical phase of our mediumship. part of a grain of sodium can be easily the waves with fearful violence. On whale's head is about one third of its body, and its tongue is a soft, thick mass which was formerly considered a in the blood of a person who had been like a man's, and the females suckle grand as the philosophy itself." their young. A whale has no external ear. Their sense of hearing is imper f-ct. When the skin is removed a small Not only does spectrum analysis opening is p-recived for the admission of sound. By a quick perception of all

A whale does not attain full growth ordinary reagent could have discovered kindly nature, with the instinct of But still more wonderful are the facts which whatebones grow down out of of luxurious wealth knows of the hard- and bye the shadows will fall apart; the

The "Driver" Ants.

The most formidable of the insect early as we can read the words on pests that affect the dwellers on the ants. Tuese insects move in vast armies | take. are still undeciphered, but the story told of several millions, marching in a dense column two feet in width, at a uniform pace, and in a straight line.

If a native but lies in their path, and iron, sodium, platinum and many other the inmates fail to prevent the ante elements are present in the sun in the from gaining the threshold, the but shape of vapor, and it has been well must be vacated till the long line has said that if the word "iron" appeared through and consumed averypassed through and consumed every-

Tae author of "Glimpses of Feverland" says that the only thing which will stop the "drivers" is a large fire gives us an immense amount of infor- directly in their line of march. A namation concerning them. We may live, when he discovers that the anta judge of the temperature of the stars are marching toward his but, kindles a fire in front of the advancing column. It tells us that comets are, in part at It turns neither to the right nor to the least, gaseous boiles, and distinguishes left, but plunges into the firmes, for between those nebulie which are simply every ant seems impelled to go forward,

hundred thousand have been consumed, their sturdy stoicism weakens. ple to see They deflect their line to the extent of air, with the accompanying probability a few feet, and, passing the fire, set out of rain or fair weather. It shows the on a fresh path of destruction, which presence of the constituents of blood in leads them clear of the hut they had

> Student (reciting)-And-er-thener-then-er-he-er-went-er-and--

The class laugh. to err is human.

The Brooklyn Bridge The great bridge over East River is one of the marvels of the age, and connects the twin cities of New York and

city almost as large as Paris.

Test of Citizenship.

A discussion arose on board an Atlantic liner a short time ago as to the citiz anabip of a gentleman at the other end of the exloon.

"He's an Englishman," sald one; "I know by his head."

"He's a Scotchman," said another: I know by his complexion.',

"He's a G-rm an," said another; know by his bard. The young ladies thought he looked a little Spanish. Here the conversation rested, but soon one of them spike: "I have it," said she. "He's an Amer-

ican; he's got his legs on the table."

Stranger-"Did a pedestrian pass this way a few minutes ago?" Granger-No, sor. I've been right outer this tater patch for more'n an nower, an' notter blamed thing has passed 'cept one solitary man, an' he was trampin' erlong on foot."

"LET 'EM RAP."

To the Editor of The Better Way. "Why is it so many Spiritualists, and those high up in the ranks, too, write and speak so discouragingly about persons sitting for development, and also in regard to physical phenomena, such sun the modest daisy lifts its lowly head as rappings, table-tippings, etc.

S. T. SUDDICK." Because those high up in mediumistic development know that there is just as much difference between the physical phase of mediumiship and the mental phase as there is between Robert G. Ingersoll, the brilliant, mental man, who cannot utter a word but what poetry and beautiful truth, and the Physical phenomena are of a great u-e to those that are investigating our ism, and we cannot do without it; but to of protection. With one stroke of it those that have passed the a, b, c of

Let them rap, and, as S. T. Suddick

"The physical phenomena is the foundation upon which the beautiful tem scope. We have by this means proved great delicacy of the table, and a right ple of Spiritualism rests, and is just as SUDDICK.

N; the physical phenomena is not the foundation upon which the beautiful temple of Spiritualism rests; it is or the mine. Yet with S. T. Suddick I all our heartaches and burdens be resay let each investigator take up his moved. We should pray for the own way, his own path and tread it in strength to walt patiently for the white a manuer that suits him best. Our sails of death to spread over our suip capacity and adaptation to all the dif and launch us out upon the returnless ferent paths will show us best which to waves. There our tired hands shall be

I agree with friend Suddick on most and all that is mortal of us will be laid points, but when he siys, "You canno" away in a quiet grave in some silent city hinder God," I feel just a little inclined of the dead. Thank God there is a to ask who is God that S. assumes to home beyond the grave, and may we know of so easily; for nearly seventy not hope that when we awaks there we years have I tried to make up my mind shall be satisfied. that I knew of a God, but even now I search my inmost soul and exclaim, "I don't know." "A God defined is a God dethroned" to me S. I simply "don't know." Des he know, or is it only an

assertion on his part? I look at the earth and all it contains. I look at the starry heavens and try to comprehend some of its wonders, and I cannot do so; so again I exclaim, " I do not know," for I only in all the im mensity of thought, time or space see the result of some great force, and find, alas! that "I do not know," and what is more, I know that S T S. nor any other mortal can ever know.

J. W. DENNIS.

The class laugh.

Professor—Don't laugh, gentlemen;
over is human.

"Well, I've got a beau now, and when the beau strong me I want to know it human to know it hundred years ago."

"Well, I've got a beau now, and when the beau strong me I want to know it hundred years ago."

ritten for The Better Way The Immortality of the Soul. BY MRS. IL.S. AUSTIN.

All Christians throughout the civilby the 'Spiritalia" of Hero, about 150 Brooklyn, thus virtually forming one ized world believe and acknowledge the immor ality of the soul. It is a subject The New York tower of this bridge that has been pondered over and oiscontains 46,980 cubic yar is of masonry, cussed from the earliest days of the the Brooklyn tower 38,300 Weight of world's history down to the present age. the Brooklyn tower 94,000 tons. Weight But how many of us while dweiling on of the New York tower 125,000 tons, the memory of the dead are apt to speak Height of the towers above high water of them as our loved and lost ones, we mark, 277 feet. Height of roadway do not always bear in mind that our above East River, 135 feet. Width of loved ones have truly and surely but bridge 85 feet. Length of main span entered life-life in its full-st, grandest 1.598 feet. Longth of each land span, sense the life beyond the grave that Length of each of the four exists eternally. Death is but a wordgreat cables, 3.580 feet. S rength of a name to convey to us the meaning of each cable, 15,000 tons. The construction of this enormous suspension bridge was begun in 1870 and completed in eternal. It is in reality but a gate that 1883, at a total cost of \$15 000 000.-W. divides the seen from the unseen world. and which, after an allotted period given to mortals to dwell on earth opens to admit them to the progression of a VESTIBULED TRAIN SERVICE higher and a better life. It is this hopenay, certainty-that sustain us through the bitter grief and pain we experience in parting with our loved ones-the sweet hope of meeting again to part no more. Then who can doubt in the continued existence of life after death. Take for example a blade of grass or a star-eyed daisy (one of God's own flowers, because they grow everywhere) it is transplanted and trodden upon by every passer-by until it is seemingly crushed to death. The cold, barsh winds aweep over the spot where the daisy grew, the winter's snows descend and lie heavily on the earth, leaving one to imagine that if a few poor little daisies escaped their common fate—that of being trampled to death—they were Ticken on Sale at all Coupon Tickel Office surely chilled to death by the snow that lie so heavy above them. But no; Spring approaches, and at the soft touch of her warm breath the snow vanishes and nature a sists mother earth to don her robes of green. Spring recedes to make way for summer, and bencath the genial rays of the summer to bloom again in full and complete life. It was not dead; the vital principle existed and only waited for the proper time and conditions to renew life. Now, if a simple daisy is endowed with a vital power that exists through all the seasons' changes, then how can we doubt but that the soul of man is endowed with the same inherent qualities. Ah, seems inspired with the very soul of there is an inner consciousness which speaks to us of the God like attributes physical man that labors his ten hours that is in humanity, and which stamps for a dollar in a ditch or a coal mine. the conviction on us that we are more than the grass and flowers; that we are the crowning work of the great Creator. And thus we find in nature everywhere the same great lesson-that there is no death except the death or decay of the 94 HOURS THE SHORTEST, crew in the air and shatter the wood ed the inner circle—that charmed inner body, which is only the habitation of into a thousand pieces. Sometimes the circle. In that Holy of Holies where the soul during the natural term of life animal will take a perpendicular posi- we stand face to face with our loved allotted to mortals while on earth. The ones, we cannot use in any sense the soul is, as it were, a prisoner, and at the CINCINNATI TO NEW ORLEANS, moment of release it seperates itself from the boly and emerges into new these occasions the sea foams for a says, "Let those that can do so tread and perfect life. Our lives on earth are clapping his hands near the filme will wide space around. This performance the higher paths, and leave the physical contract and governed by unseen forces, our acts and plane for those who are to follow." deeds are seemingly outward and controlled by our will, but may not the sources from which they spring be hid the presence of the rare element lithium of royalty. Their blood is red and warm uecessary, though perhaps not quite so den from our gaze. What possibilities Cincinnati To Jacksonville, Fla., may not spread out before jus in the unlimited future, possibilities of growth, knowledge and progress not dreamed of by us now. "No night there" must mean no doubt, no darkness, and no only a part of it. To those that are so shadow of death. There everlasting covers danger at a great distance. The finely constituted that they skip the peace abides, and the fulness of our lives phys phase altogether, and step at once there will be complete and not haminto the mental state, or clairaudient pered by our struggles and failures of under twenty five years, and it is said and clairvoyant state. The physical life here, and Oh! the great joy when to reach a very great age. They live in phase is not the foundation of all their the heart shall be satisfied and filled present in such small quantities that no families rather than herds and are of a hopes and joys and knowledge. 'Tis a with peace and hope. Then why out Mountain. kindly nature, with the instinct of family affection very strongly develop.

The should we murmur when our life seems should we murmur when our life seems hard and dreary, an inner voice speaks the Future Great State of the South, which whalebones grow down out of the surpassed Climate bidding us by brave and hopeful; bye ship of the toiling laborer of the ditch fetters that bind us be dissevered, and

The Best Line.

folded and our earthly labors ended,

The Best Train Service.
The Only Dining Car.
The Best of
Everything.
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LEAVES CINCINNATI At 7:15 a. m. ARRIVES CHICAGO

"No, my son. The things shown there are not fit for respectable people to see"

"How do you know they ain't?"

"I looked the posters over carefully while on the way to church Sunday morning."

"I notice, Jennie," said one young lady to another, "that you never lace tight now."

"What's the reason?"

"Well, I've got a beau now, and when he's equeezing me I want to know it and enlay it."

"I want a beau now, and when he's equeezing me I want to know it and enlay it."

"I notice, Jennie," said one young lady to another, "that you never lace tight now."

"Well, I've got a beau now, and when he's equeezing me I want to know it and enlay it."

"You want is the reason?"

"Well, I've got a beau now, and when he's equeezing me I want to know it and enlay it."

"You want is the fireties.

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with in regard to certainly and correctness of the communications, and as a means of ieveloping mediumship. Many who were not aware of their mediumistic kill bave, af-

raph from many other friends, even from

whose grave stones are momgrown in the old yard. They have been
urging satisfactory, and proved to me that
Spiritualism is indeed time, and the communications have given my heart the greatteomort in the severest loss I have had of
son, deagnier, and their mother."

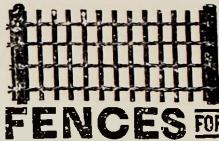
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indees his name familiar to those interested
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A. P. Miller, journalist and poet, in an editorial not! wo! the instrument in his paper,
the Worthington (Minn.): Advance, "asym:
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8

To the Editor of The Better Way. Spiritualists, instead of being credulous are generally inclined to be skeptical and more careful than other people in coming to a conclusion, and what cumstances what could her attorney do others is, that when a fact is proved to exceptions to the ruling of the judge, them and positively established so tha and without consulting Mrs. Wells, inthey know it, they acknowledge or ad- formed the court that he positively demit it, notwithstanding they know that clined to try the case before that jury. the consequence will be that bigots and the great mass of Christians and others minded person that to have done so cule them and call them fools and luna- therefore without any trial or evidence tics. I speak now of Spiritualists generally. There are some, however, who, was nothing else to be done; yet Bundy, knowing of these truths, and who have knowing that there could not be a fair courage enough to admit them, still trial, or any trial at all before that jury, have such fear and dread of ridicule, and such a desire to have their ortho dox friends think that they are only that they admit that there is a good case without hearing any evidence at deal of fraud in materialization and all. other spirit manifestations, but which never deceives them. That they are ever

general mediums. The case of Mrs. Wells is a fair illustration of this. I do not know of one of her slauderers who ever attended one of her seauces, who doubts that she is a genuine medium. It is doubtful if there is a medium in the country who has been subjected to severer tests. and in such cases, under circumstances where fraud was absolutely impossible. forms have materialized and dematerialized in the immediate presence of men and women whose integrity, judgment and ability none would question, and the fact that she is clairvoyant and clairaudiant, and accurately describes spirits can be proved by hundreds.

there was fraud or not; and they are al

wave ready to reloice to find the char-

acter of a medium smirched by slan-

derous reports, although ever so little.

How often do we find this so in the

And yet there are Spiritualists who know her to be a medium and Spiritual ists who do notiknow anything about it, who rejoice and are so auxious to have the public know that they rejoice that she did not dare to go to trial in the case against Bundy for libel that they must write to Bundy to congratulate him for convicting a fraud, as if she had been defeated in her trial, and that Bundy had proved her a fraud and had come out victorious.

These people, if they live very long to outsiders that they are not to be have shown that they, do not know much about what they have been writ ing and talking about, that they are doing great injustice to an excellent medium and the cause of Spiritualism.

In the suit of Wells vs. Bundy she alleged in her complaint, that she was a materializing medium, a trance medium, and a clairvoyant; that when in by persons present.

and there again reiterated the charge them and bad a hearty laugh over the that she was a vile slanderer and has farce which had been enacted in a soused trick cabinets and confederates Such being the issue, it was, of course, necessary for Mrs. Wells to prove in the first instance that she was able to see and describe spirite, and that spirits did actually materialize and dematerialize menting on the Wells Bundy care as she would have no case and must fail it says: without the question of trick cabinets or confederate, and those, as well as the question of trick-cabinets and confed to try. Her attorney had made Bundy's be drawn by lot.

jury were sworn, challenged and inter- probability and human experience. rogated each one separately, and they each and all swore that if the plaintiff with his testimony of the Evangelists, and to find time to learn some lessons should prove by unimpeachable testi- going over it, cross-examining them, of wisdom. To seek the truth whilst mony just what she claimed in her com- and summing up in legal shape, and still they inhabit their mortal forms plaint; that is that she could and did concluding that it answered all legal Could they only know, as we do from see and describe spirits of persons who requirements to prove a case, the Chris a spirit standpoint, how they appear to had departed this life, or that spirit than world was delighted and scoffed at the part of the heretic and the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain, our wind colle, and is the best removed the pain of the pain, our wind colle, and is the best removed the pain of forms naterialized and dematerialized the heretic, saying: There, now! What some effort to benefit their condition, in her precence, they would not believe do you think of that?" it, nor find a verdict according to such | His witnesses were all dead; those of testimony, and two or more went so far Mrs. Wells were alive and in court. His as to swear that if it should be so proved witnesses contradicted each other; Mrs. by numbers of witnesses, and the facts Wells would have agreed as to what should not only be undisputed but con- they saw. If Greenless could make out ceded by the other side, they would not a case from the disputed testimony of believe it, but would find their verdict dead men, written years after the events limits. We're in Chicago now."—Pack. Factory, Court and Broadway, Branch, 243 Vine St.

for the other side and against such tes-

timopy. Yet the Judge held all these jurors competent and proper Jurors to hear and decide the case. Under such cir

It must be apparent to any fairwho are ignorant of the phenomena of would have been the merest farce, and and, instead of four, she could have Spiritualism, will sneer at them, ridi- all in the sacred name of justice, and brought dozens whose testimony was the complaint was dismissed, as there are good, who saw the marvelous events was auxious then to proceed and take a verdict from that jury against Mrs. Wells without regard to the evidence, Spiritualists "to a certain extent," and knowing that the jury had decided the

Even as it is, notwithstanding there was no trial, nor any evidence ready to join in the cry of fraud when a of any kind presented, he published medium is attacked, without knowled a highly colored, abbreviated and enough about the facts to know whether dramatic account of the proceedings and sends it broadcast over the country, proclaiming it a victory over Mrs. Wells or more especially, over Mr. Newton, and his few claquers who follow him are cheering and congratulating him on case of mediums known by them to be his victory. If they call that a victory, or if, after learning the facts, they still call it a victory and rejoice with Bindy that the question of the genuineness of mediumship, cannot be tried in our courts, and that however much a medium may be slandered she can have no remedy in the courts. It may be well for mediums that the suit was brought, as what has followed will not only enable them to distinguish better between the friends and the enemies of mediums and mediumship, but to know what to guard against, and it will also better enable Spiritualists who are friends of me diums and who know the importance and value of phenominal evidence to guard against the enemies of both and to see to it that protection shall not much lot ger be denied to mediums.

It does seem that the enemies of medlumship, outside and inside of the ranks of Spiritualism have recently joined their forces, but it will not avail me well." The people here are amezed them. Spiritualism, depending as it at the cure, for our best physicians eaid

than anything else, has come to stay. In all the business of Bundy's slaughtering of character, there seems to be something which makes him exceeding ly happy; but among all the thousands will learn that in their anxiety to show of Spiritualists in this country, there is scarcely one who covets the reputation classed among credulous Spiritualists he has earned, or would accept the imaginary laurel; he has obtained by trying to rob honest reople of their charac- little boy. ters. Ere long he will realize what a small factor he is in , his efforts to stay the progress of Spiritualism, and how transient and insignificant will have

Those twelve jurymen testified under an unconscious or trance state, as she oath that they were every one Chris was informed and believed, spirits of tians-ten Protestants and two Cathopersons who had departed this life lice-and the most striking exhibition, sometimes appeared in materialized and one that revealed unmistakably to nearly every State in the Union, and forms, which were visible to persons Bundy's true position in this whole materialized to distant lands, these magnetic remepresent, and that when not in a trance | ter, and that he believed just as the jury tate she often saw and described the did, and that he was in full sympathy spirits of persons who had departed and accord with them as expressed in this life and who were thus recognized reference to their belief, was the fact that after the adjournment of the court, All this, Bundy in his answer denied, be went to the jury, shook hands with called court of justice.

E. H. BENN, Attorney for Plaintiff.

The following extracts are from the editorial of a New York City paper not in sympathy with Spiritualism. Comin her presence. Without that proof one of the most extraordinary on record,

"The positions assumed by the judge and jury men are significant of the change that has come about as to alerates were the is-ues she came to court leged supernatural occurrences. It is evident that the plaintiff proposed to attorney a fair proposition and honora bring forward witnesses who had seen itual part of their natures. ble offer to try the case before a jury of the things occur stated in the question. Spiritualists, twelve to be selected by But the jury plainly declared that they each party, making twenty-four, from could not be made to believe anything have many material cares, and bave to which the twelve to try the case should of the fact, as it was beyond human experience, and the judge evidently took | means enough to provide for their phys It was further provided in the offer the same ground. Here, then, we have ical needs, have no time to cultivate that none of the Spiritualists selected by a legal tribunal throwing out of court the intellect and higher spirituality, aleither side should have ever attended a better testimony than can ever be obseance given by Mrs. Wells. This offer tained to the reality of the Christian rewas peremptorily refused by Bundy's ligion, and practically affirming that do so. attorney, and a jury was therefore nec- human testimony to supernatural essarily drawn from the regular panel. events is of no value at all, because au The attorney for Mrs. Wells, after the pernaturalism is beyond the bound of

were said to have happened, and not even sworn to, subjected to all the mutations of intervening centuries and passing through the perils of translations and retranslations, guesses, hypotheses and alleged inspirations, how particularly distinguishes them from but to refuse to try the case, and he took much stronger would have been the case made out by Mrs. Wells!

She could bring men to testify that they had actually seen the occurrences; that they had taken such precautions that the conjured shades could not possibly be only human representations; sworn to, whose reputation for veracity only the other day, who did not guess, but knew by actual eyesight and contact, and who based all their hypotheses on experience.

Certaluly, if they could believe it of a man who is said to have lived nearly pineteen hundred years ago, on the evidence of four unknown persons, they ought to believe it of a woman of to-day on the evidence of dezens of honest witnesses. But the jury would have none of it. Spiritualism, to them, was impossible and unbelievable. Yet courte, not so many decades, ago ex ecuted witches on a bundredth part of tie tistimony Mrs. Wells could adduce that she was a genuine medium. Juries then believed that women could ride through the air, could send evil spirits into animals and persons, and could not only conjure up spirits of dead men, but that the very devil bimself often visited them and made unholy bargains.

Such belief was a part of the very religion held by the jury men who now refuse to believe on direct human guidauce that any dead person ever came back to this world. It is a vast and pleasing change in public opinion; but how deep it buries the Christian religion, the sole claim to acceptance of AFTER EVERY LECTURE. which is that it is truly supernatura !-The Truth Seeker, Dec. 14th, 1889.

A Marvelous Cure.

Dear Dr Dobson: -- We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was completely cured. He would often say, "That was a good doctor that made does more on phenomenal evidence he must die. Another doctor said to us, it was not on account of your being a Spiritualist that you cured him, it was the magnectic force; and we told him we would like him to perform such a cure. Some who hooted at Spiritualism when you had that seance here, now want to see the doctor who can perform on YO such a wonderful cure. We send our lasting gratitude to you for curing our WEBSTER ALLYSON,

> GRACE A ALLYSON. Blairstown, lowa.

Every mail brings letters with just | & such praise of Dr. Dobson's marvelous been his wild and malicious efforts to cures of persons he never saw. They that end. the globe. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of go d, performing wonderfu cures and relieving sufferers by the scores and by hundreds. Every mail carries to various parts of the country, to nearly every State in the Union and dies that restore health. His name is a household word in homes all over the land, and his praises sounded by thous ands who never saw him, but who have been saved by his simple, yet wonderful, remedies. He must be a happy man in thus being able to contribute a much to the happiness of his fellowman.-The Maquoketa Record. See ad in another column.

Written for The Better Way.

Out of the Abundance of the Heart the Mouth Speaketh."

When we see mortals plodding along in their daly avocations, thinking of nothing, caring for nothing, save living from day to day, with no object in view except to provide for their physical need, and clothe and feed the material body, we feel we must speed and drop a seed of thought here and there, that it may spring up in that barren soil, and bear fruit for the sustenance of the spir

It is true, too many poor mortals, in the rush and hurry of life-those who work hard from day to day to earn though their inmost souls may cry out almost in despair for an opportunity to

For such as there we feel the deepest sympathy, and long to help them. It is to the unthluking throng of humanity I would lift up my voice in admonition "When Greenleaf afflicted the world for them to try to be more thoughtful seeking to know more of the life to which they are all hastening.

SARAH J. PENOVER.

Farmer's boy (Illinois)-"Popt Pop!

The prairie wolves are killing the stock ag'in. Where's the gun?"
Old farmer (sadly)—"My son, it's bend
ag'in the law to shoot guns in the city

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CHRYSANTHEMUMS, all prize taking varieties.
FLOWER and VECETABLE SEEDS, very

best quality. All the good New sorts, and best old varieties. PLANTS post-paid by Mail. Satisfaction Guaranteed. Send for our FREE Hiustrated Catalogue, and mention this paper.

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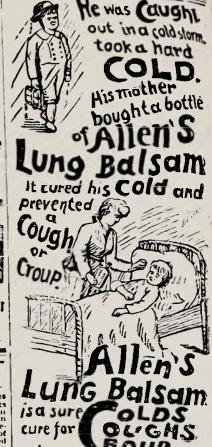
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